

THE  
Mr.  
Life & Death  
Of that Excellent  
MINISTER  
OF  
CHRIST

Mr. JOSEPH ALLEINE.

Late Teacher of the CHURCH  
of Taunton in Somerset-shire; Assistant  
to Mr. NEWTON.

---

PROV. 10. 7.

*The Memory of the Just is blessed; but the  
Name of the Wicked shall rot.*

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London, Printed by J. Darby, for Nevil Simons, at the Princes  
Arms in St. Paul's Church-yard; and by Dorman  
Newman at the Kings-Arms in the Poultry, 1673.





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2. The Saints Everlasting Rest, in *quarto*.
3. Plain Scripture-proof of Infant Ch-rism, in *octavo*,  
and Baptism: in *quarto*.
4. The right Method for a settled Peace of Conscience, and  
Spiritual Comforts: in *xx Directions*: in *octavo*.
5. Christian Concord: or, the Agreement of the Associa-  
ted Pastors and Churches of Worcester, &c. in *quarto*.
6. True Christianity: or, Christ's Absolute Dominion, &c.  
In two Assize Sermons preach'd at Worcester, in *twelves*.
7. A Sermon of Judgment preach'd at Pauls, London, Dec.  
17. 1664. and now enlarged: in *twelves*.
8. Making light of Christ and Salvation, too oft the issue of  
Gospel-Invitations, manifested in a Sermon preach'd at St. Pe-  
ter's-Pury in London, in *octavo*.
9. The Agreement of divers Ministers of Christ in the  
County of Worcester, for Catechizing, or Personal Instructing  
all in their several Parishes that will consent thereto: Con-  
taining, 1. The Articles of our Agreement. 2. An Exhorta-  
tion to the People to submit to this necessary work. 3. The  
Profession of Faith and Catechism: in *octavo*.
10. *Guilda Satriana*, The Reform'd Pastor, shewing the  
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and Catechizing: in *octavo*.
11. Certain Disputations of Right to Sacraments, and the  
true Nature of visible Christianity: in *quarto*.
12. Of Justification: Four Disputations clearing and a-  
mickably defending the Truth, against the unnecessary oppo-  
sitions of divers Learned and Reverend Brethren: in *quarto*.
13. A Treatise of Conversion, Preach'd and now published  
for the use of those that are strangers to a true Conversion &c.  
in *quarto*.
14. One Sheet for the Ministry, against the Malignants of  
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15. A Winding-Sheet for Popery.
16. One Sheet against the *Quakers*.
17. A second Sheet for the Ministry, &c.
18. Directions to Justices of the Peace, especially in Corporations, to the discharge of their Duty to God, &c.
19. The Crucifying of the World by the Cross of Christ, &c. in *Quarto*.
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21. Of Saving Faith: That it is not only gradually, but specifically distinct from all Common Faith. The Agreement of *Richard Baxter* with that very Learned contending Adversary, that hath maintained his Assertion by a pretended Confutation in the end of *Serjeant Shepheard's Book of Sincerity and Hypocrisie*: in *Quarto*.
22. Directions and Persuasions to a sound Conversion, &c. in *Ottavo*.
23. The *Grotian Religion* discovered, at the invitation of *Mr. Thomas Pierce* in his *Vindication*; with a Preface, vindicating the *Synod of Dort* from the calumnies of the new *Tulianus*; and *David, Peter, &c.* and the *Puritans*, and *Sequestrations*, &c. from the Censures of *Mr. Pierce*: in *Ottavo*.
24. Confirmation and Restauration, the necessary means of Reformation and Reconciliation: in *Ottavo*.
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34. The *Quakers* Catechism; or the *Quakers* questioned: in *quarto*.

35. An Account of his present Thoughts concerning the Controversies about the Perseverance of the Saints; in *Quarto*.

36. His Letter to Mr. Drury for Pacification: in *quarto*.

37. The safe Religion; or three Disputations for the Reformed Catholick Religion, against Popery, &c. in *Octavo*.

38. Catholick Unity; or the only way to bring us all to be of one Religion, &c. in *Twelve*.

39. The true Catholick, and Catholick Church described, in *Twelve*, &c.

40. The successive visibility of the Church, of which Protestants are the soundest Members, &c. in *Octavo*.

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46. Two Sheets for poor Families, &c.

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48. A Satur, or a Bruit, &c. in *quarto*.

49. The mischief of Self-Ignorance, and benefit of Self-acquaintance: in *Octavo*.

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52. The Divine Life, in three Treatises: The first, Of the Knowledge of God: The second, Of Walking with God: The third, Of conversing with God in Solitude: in *quarto*.

53. The Reasons of the Christian Religion, &c.

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and such as heard them odiously described by lying Tongues? And it is not a small benefit of this kind of History, that the Weak and Lasse Christians may see such excellent Examples for their Imitation; and the sluggish and distempered Christian may have so real and lively a Reproof; and the discouraged Christian may see that higher degrees of goodness, are indeed attainable; and that the dark and troubled Christians may see the Methods in which Gods Spirit doth work upon his Servants, and see that a genuine Christian life, is a Life of the greatest joy on earth: And that the sloathful Hypocrite may see that Religion is a serious Business: And that the factious Christian may see that a man may be eminently Holy, that is not of his Opinion, Side, or Party: And that both the proud domineering Pharisee may see that entire Piety is separated from all Traditions, Formalities, Ceremonies and Pomp: And the Opinionative Hypocrite may see that Holiness consisteth of something else than in circumstantial and siding Singularities, and in a condemning of other mens outward Expressions, or Modes of Worship, or a boisterous Zeal against the Opinions and Ceremonies of others.

And it is a notable benefit of this kind of History, that it is fitted to insinuate the Reverence and Love of Piety into Young unprejudiced Persons: For before they can read much of Theological Treatises with understanding or delight, Nature inclineth them to a pleasure in History; and so their Food is sugar'd to their Appetites, and Profit is enterain'd by delight. And nothing taketh well with the Soul, that is not pleasant to it: Nor did he ever know the true way of educating Youth, or doing good to any, that knew not the way of drawing them to a Religiosity, and love to Goodness.

On such Accounts, we may conclude that such Men as Melchior Adam, Mr. Samuel Clarke, &c. that have served the Church in this sort of History, have done no small or useless Service, which we the easier perceive when we remember at what rates now the Church would purchase a full History of the lives of all the Apostles, and all the eminent Pastors of the Churches for the first two hundred, or three hundred Years; yea, or but of some few of them: And how much

much of the History of the Times they lived in, is contained in a just History of such mens Lives.

It were to be wished that more did as *Thuanus*, at large ; or as *Sculptor*, in his *Curriculum vita sua* at least ; or yet as *Fusius*, and many others, that give us a Breviate of the most considerable Passages of their own lives : Because no man knoweth usually those intimate Transactions of God upon mens Souls, which are the Life of such History, or at least no useless part. But men are commonly supposed to be so selfishly partial, and apt to over-value all their own, and to fish for applause ; and it is so meet to avoid appearances of Pride, and Ostentation, that few think meet to take this course. And the next desirable is, That their intimate Friends would write their Lives at large, who are best able ; as *Camerasius* hath done *Melancthon* ; and *Beza*, *Calvins* ; and as the Lives of *Bucholzer*, *Chytrae*, and many more are written.

But none of all this must be expected concerning this our Brother : Because he was young, and taken away before any had thoughts of gathering up his Words or Actions for any such use : Those that have done this little, being his Fathers, and Seniors, who looked to have died long before him : And because he lived in a time of Trouble, and Division, and Suspition, in which every man had great concernments of his own to mind ; and in which men are afraid of praising the Holy Servants of God, lest it offend those that in some things differed from them.

The special Excellency of this Worthy Man, lay chiefly in the *Harmony* and *Completeness* of such particular Gifts, and all of them in a high Degree, as use to exalt the fame of others, in whom some one or few of them is found. And all these in a man so young, as unless in one *Joh. Picus Mirandula*, one *Keckerman*, one *Pembroke*, in a Countrey, is rarely to be found. Do you desire the *Preparatives* of Languages, and *Philosophy* ? In these he was Eximious, as his *Treatise de Providentia*, Licensed for the Pres ( of which more anon ) doth shew ; with several other Manuscripts of like nature. How thoroughly had he searched the Writings of Philosophers ? How fully had he found out how much Natural Reason doth attest, and speak for the Attributes and *Providence* of God, and the Principles of a Godly Life. And how much Super-natural Revelation

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55. Now or Never: in *twelves*.  
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58. A defence of the Principles of Love, which are necessary to the Unity and Concord of Christians; and are delivered in a Book, called the Cure of Church-Divisions: in *octavo*.  
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66. More Reasons for the Christian Religion, and no Reason against it: in *twelves*.  
67. The certainty of Christianity without Popery; or whether the *Catholic* Protestant or Papist has the *firer* Faith.  
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The History of King John, King Henry the Second, and the  
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Persons in all Causes, is asserted and vindicated: With an  
exact History of the Popes intolerable Usurpation upon the  
Liberties of the Kings and Subjects of England and Ireland.  
Collected out of the Ancient Records in the Tower of London.  
By W. Price, Esq; of Lincoln's-Inn, and Keeper of his Ma-  
jesties Records in the Tower of London.

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clearing the Author in every place wherein he seemed obscure,  
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the Rights belonging to an Uniformity in Churches, in which  
the chief things of the Laws of Nature and Nations, and of  
the Divine Law concerning the Consistency of the Ecclesiasti-  
cal Estate with the Civil, are unfolded, by Hugh Davis LL.B.  
late Fellow of New-College in Oxon.

Quarto's.

Mount Pisgah, or a Prospect of Heaven; Being an Expos-  
ition on the Fourth Chapter of the first Epistle of St. Paul to  
the Thessalonians, by Tho. Cope. Quarto.

The Real Christian; or a Treatise of Effectual Calling;  
wherein the Work of God, in drawing the Soul to Christ,  
being opened according to the Holy Scriptures, some things  
required by our late Divines, as necessary for a right prepara-  
tion for Christ, and a true closing with Christ, which hath  
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Christians, are with due respects to those worthy Men brought  
to the Ballance of the Sanctuary, there weighed, and ac-  
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Books printed for Dr. Newman.

*The Christian Man's Calling*; or a Treatise of making Religion one's Business; wherein the Christian is directed how he may perform it in his Religious Duties, in Natural Actions, in his Particular Vocation, in his Family Directions, and in his own Recreations. By George Swinnick, late Preacher at Great Ringbush in the County of Buc.

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The Dutch Remonstrance concerning the Proceedings and Practices of John de Wit, Pensionary, and Ruyters van Putten his Brother, with others of that Faction. Translated out of Dutch.

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A Plat for Mariners, or the Seaman's Preacher; delivered in several Sermons upon Jonah's Voyage. By J. Rymer, Preacher of Gods Word at Wapping.

The fulfilling of the Scriptures, or an Essay, shewing the exact Accomplishment of the Word of God in his Works of Providence performed and to be performed. The

Books printed for D<sup>r</sup> Newman.

The Gentlewoman's Companion; or, a Guide to the Female Sex; containing Directions of Behaviour, in all Places, Companies, Relations, and Conditions, from their Childhood down to Old Age: With Letters and Discourses upon all Occasions. Whereunto is added, A Guide for Cook-maids, Dairy-maids, Chamber-maids, and all others that go to Service: The whole being an exact Rule for the Female Sex in general.

Ottarous and Twelver,

Heaven on Earth; or the best Friend in the worst Times: To which may be added, A Sermon Preached at the Funeral of *Thomas Melfi*, an Apothecary; with a full account of his Conversion, drawn up by his own hand before his death; and published by *James Faneway*, Minister of the Gospel.

A Token for Children; Being an Exact Account of the Holy and Exemplary Lives, and Joyful Deaths, of several Young Children, in two Parts, by *James Faneway*.

Memorials of God's Judgments, Spiritual and Temporal; being Sermons preached in London, during the late Visitation, by *Nicholas Lockier*.

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Observations on the Poems of *Homer* and *Virgil*: a Discourse representing the excellency of those Works, and the perfection in general of all heroick Actions, out of the French.

THE

# THE Life & Death Of that Excellent Minister of CHRIST, Mr. JOSEPH ALLEIN, Late Teacher of the Church at Tauton in Somerset-shire; Assistant to worthy Mr. Newman.

## CHAP. I.

### The Introduction.

**A**S History is both *Useful* and *Delightful* to Man-kind; so *Church-History*, above all hath the *Pre-eminence* in both: for it treateth of the greatest and most necessary Subjects: It is most eminently Divine, as recording those Works of God, in which he most Graciously condescendeth unto Man, and those Actions of Men, in which they have most nearly to do with God; and treating of those Holy Societies, Events, and Businesses, in which God's Holiness is most conspicuous, and his Honour most concerned in the World. The Narratives of the great Victories and

and large Dominions of *Alexander, Cesar, Tamberlain*, or such others, are but the Portraiture of Phantoms, and the Relation of the Dreams of Vagrant Imaginations, or of the Lifeless motions in a Poppit-Play, where there is much stir to little purpose, till the Play be ended; further than the Matters of God, and of the Church, and Mens everlasting concerns, are comprehended in them. The report of one Souls Conversion to God, and of the Reformation of one Family, City, or Church, and of the noble Operations of the blessed Spirit, by which he brings up Soul to God, and conquereth the World, the Rich, and the Devil; the Heavenly Communications of God unto Sinners, for their Vivification, Illumination, and holy Love to God, and to his Image, are so far better than the Stories of these grand Murderers, and Tyrants, and their great Robberies, and Murders, called *Conquests*, as the Diagnosticks of Health are than those of Sickness: Or, as it is more pleasant to read of the Building of Cities, than of their ruins; or of the Cures of a Physitian, than of the hurts done by Robbers and Frys; yet, of the Healing of Immortal Souls, than of the over-hasty destroying of mens Bodies, which would quickly turn to Dust of themselves, if these valiant Murderers had but the patience to stay the time.

And among all parts of Church History, the Lives of Wise and Holy Men, do seem to be not least *Useful* and *Delightful*; (which is the reason why Satan hath so marvelously and successfully beset himself, to except this part of History with so many impudent lies in the Popish Legends, as might render all such Narratives afterwards Contemptible and Incredibile, and might destroy the Ends.) Therefore is the Sacred Scripture so much Historical, and the Gospel it self is not a Volumn of well composed Orations, or a Systeme, or Encyclopedia of the Sciences and Arts; nor yet a great Volumn of unnecessary Laws; but the History of the Life and Death of Christ, and the wondrous Works of Himself and his Spirit in his Servants; and a Record of those brief Laws and Doctrines, which are useful to the Holines and Happiness of Man.

In the Lives of Holy Men we see Gods Image, and the Beauties of Holiness, not only in Precept, but in Reality and Practice;

Practice; not ~~Picture~~, but in the Substance: And though the Precepts and Rules be more perfect in their kind, as wanting no Degree or Part, yet the real Impacts and Holiness in the Soul, is that living Image of God, which is the end of the former, and ~~of~~ which the Scripture is but the Instrumental Cause. And ~~Holiness~~ in visible Realities, is apt to affect the World more deeply, than in Portraiture and Precept only: Therefore, we find that Satan and his Instruments, are used to do that against the Scriptures exemplified in the Godly, which they have not done against the Scriptures in themselves: They can bear the bare Precepts of a perfect Rule, who cannot bear the very imperfect practice of them in a Holy Life. Many have burnt Martyrs, that could endure good Books. Living Holiness most excitemeth Malice: Besides, that the best of Men have Impfections, which may be a pretence for Detraction, Slander, and Persecution, when the Sacred Rule is not so boldly to be accused, till they are ribbed in Malignity and Audacity.

Many a one can read with Reverence the Life of a dead Saint, who will neither imitate nor endure the Living: And I doubt not but many can bear the Narrative of this holy Persons Life, who could not have endured to see themselves condemned in the Existents of his present Holy Zeal.

And yet it is not to be denied but that Humane Nature yet containeth such Principles and inclinations, as give an honourable testimony to Goodness: For the exercise of prudent, impartial, equal Virtue, and eminent holiness in a Heavenly Life, and in the joyful Hopes of the invisible Blessedness, and in fervent Love to God and Man, and in this innocent Life, and Self-denying endeavours to do good to all, who so much convince and awe Mans Nature, and so powerfully command Approbation and Honour; that Satan and base Men could not resist them; were it not that such excellent Persons are too Rare, and that the far greater number of good Men are lamentably imperfect, and tainted with many unlovely Faults: And were it not also for two great advantages that Satan layes hold on, that is, Mens ~~Imperfections~~ and ~~Dis~~acquaintance with those that are good, and the ~~Imperfections~~ reports of them by others: And whoever hateth it, shall find the most that ever Hated and Persecuted them of eminent Holiness, were such as never intimately knew them, but only at a decent distance,

and

and such as heard them odiously described by lying Tongues? And it is not a small benefit of this kind of History, that the Weak and Ignorant Christians may see such excellent Examples for their Imitation; and the sluggish and distempered Christian may have so real and lively a Reproof; and the discouraged Christian may see that higher degrees of goodness, are indeed attainable; and that the dark and troubled Christian may see the Methods in which Gods Spirit doth work upon his Servants, and see that a genuine Christian life, is a Life of the greatest joy on earth: And that the sloathful Hypocrite may see that Religion is a serious Business; And that the factious Christian may see that a man may be eminently Holy, that is not of his Opinion, Side, or Party: And that both the proud domineering Pharisee may see that eminent Piety is separated from his Traditions, Formalities, Ceremonies and Pomp: And the Opinionative Hypocrite may see that Holiness consisteth of something else than in circumstantial and siding Singularities, and in a contemning of other mens outward Expressions, or Modes of Worship, or a boisterous Zeal against the Opinions and Ceremonies of others.

And this adorable benefit of this kind of History, which it is fitted to insinuate the Reverence and love of Piety into Young unexperienced Persons: For before they can read much of Theological Treatises with understanding or delight, Nature inclineth them to a pleasure in History; and founteth Food in regard to their Appetites, and Preys of diversities of delight. And nothing taketh well with the both, that is not pleasant to it. Nor did he ever know the true way of educating Youth, for doing good to any, that knoweth not the way of drawing them to a Righteousness, and love to Goddness, in these malle  
gurum, the difficult and difficult is in the now, modis filiorum. On such Accounts, we may conclude that such Men as Melchior, & Clemens, Mr. Savile, & others, that have served the Church with this sort of History, have done a small or useless Service, which we the easier perceive when we remember what rates now the Church would purchase a full History of the lives of all the Apostles, and all the eminent Pastors of the Churches for the first two hundred, or three hundred Years; yea, or but of some few of them: And how much

much of the History of the Times they lived in, is contained in a just History of such mens Lives.

It were to be wished that more did as *Thuanus*, at large ; or as *Sculptor*, in his *Curriculum vita sua* at least ; or yet as *Junius*, and many others, that give us a Breviate of the most considerable Passages of their own lives. : Because no man knoweth usually those intimate Transactions of God upon mens Souls, which are the Life of such History, or at least no useless part. But men are commonly supposed to be so selfishly partial, and apt to over-value all their own, and to fish for applause ; and it is so meet to avoid appearances of Pride, and Ostentation, that few think meet to take this course. And the next desirable is, That their intimate Friends would write their Lives at large, who are best able ; as *Camerarius* hath done *Melanthonis* ; and *Berz*, *Calvins* ; and as the Lives of *Bucholtzer*, *Chyraeus*, and many more are written.

But none of all this must be expected concerning this our Brother : Because he was young, and taken away before any had thoughts of gathering up his Words or Actions for any such use : Those that have done this little, being his Fathers, and Seniors, who looked to have died long before him : And because he lived in a time of Trouble, and Division, and Suspition, in which every man had great concernments of his own to mind ; and in which men are afraid of praising the Holy Servants of God, lest it offend those that in some things differed from them.

The special Excellency of this Worthy Man, lay chiefly in the *Harmony* and *Completeness* of such particular Gifts, and all of them in a high Degree, as use to exalt the fame of others, in whom some one or few of them is found. And all these in a man so young, as unless in one *Joh. Picus Mirandula*, one *Keckerman*, one *Pembble*, in a Countrey, is rarely to be found. Do you desire the Preparatives of Languages, and Philosophy ? In these he was Eximious, as his *Treatise de Prudentia*, Licensed for the Press ( of which note anon ) doth shew ; with several other Manuscripts of like nature. How thoroughly had he searched the Writings of Philosophers ? How fully had he found out how much Natural Reason doth attest, and speak for the Attributes and Providence of God, and the Principles of a Godly Life. And how much Super-natural Revelation

presupposeth, and findeth ready to entertain it and befriend it in the Light and Law of Nature? How excellently able was he to deal with the Naturalist at his own Weapons, and to shame them that call Religion an *Unproven or Unreasonable thing*? No doubt it was an excellent help to his own Faith, to have so clear and full a sight of all those *Subsidiary natural Verities*, which are known *propriae*, and are out of the reach of those malignant Suggestions, by which the Tempter is often questioning Supernatural Truths. Few Christians, and too few Divines do dig so deep, and proceed so wisely, as to take in all these natural helps; but overpassing those presupposed Verities, do oft leave themselves open to the subtil assaults of the Tempter, who knoweth where the Breach is; and will sometimes urge such Objections on them, as need a Solution by those helps which they are ignorant of.

Do you look for an high degree of *Zeal*? In this he was Marvellous, being a living Fire, continually burning in the Love of God and Man; still mounting upward, and kindling all that were capable about him; As prone to *Fervour and Activity*, as earthen Natures to *Cold and Idleness*; not weary of well doing; not speaking slightly, and with indifferent affection of the great *Thorah*, and of holy things; but with the Reverence and Seriousness, as became one that by Faith still saw the Lord. Not doing God's Work with an unwilling or a sluggish heart, as if he did it not, nor as those that fear being losers by God, or of giving him more than he deserveth, or getting Salvation at too dear a rate: But as a Soul that was Kin to Angels, which are active Spirits, and a flame of Fire that came from God, the Lord of Life, and Father of Spirits, and liveth in God, and is working and passing up to God. As one that knew that none other work was worthy of a *Man*, (and approveable by any Reason, save that which is made a *Salve to Sense*) except only the Souls *Resignation, Obedience, and Love to God*, and the seeking of the *Heavenly durable Felicity*, in the use of all those Means which God in Nature, and Scripture, hath appointed for the obtaining of it.

It is too common to find Men that are long and deep Students in *Philosophy*, and the *Doctrinal*, and Methods of *Theologie*, to be found none of the most Zealous or serious Divines; and

and for the learnedst Doctors to be but of the courseſt and weakest ſort of Christians. Because they exercise the Head almoſt alone, and take little pains to work what Truths they know upoſt their Hearts: As if the head were more diſeased with Sin, than the Heart is, and the Heart had not as much need of a Cure: Or as if God's Grace did not as much dwell in the Will, as in the Understanding; and the Heart had not the nobleſt Work to do. *Life, Light, and Love*, are the Inſeparable Inſluences and Effects of the Sanctifying Spirit: But yet ſometimes the Indiſpoſition of the Receiver, may keep out one of them more than the reſt. *Light* alone may be proſtitutable to the Church, by breeding *Light* in oþers: But *Life* and *Love* alſo are as ſuitable meaſns to produce their like, as *Light* is. And without them, it is not a flashy Light and frigid Knowledge that will ſave the Soul.

And on the other ſide, alas, how ordinary is it for *Zeal* to make a buſtle in the Dark, and for thoſe that are very earnest to be very blind? And ſtrong Affeſtions (not to God himſelf, but about the exercise of Religious Duties) to be guided by a weak Understanding: And ſo for ſuch well-meaning Peo-ſons, to make moſt hafe when they are out of the way, and to diſturb and trouble the Church and Neighbourhood, by their fervency in Errour, till late Experience hath ripened them to ſee what miſchief their Self-conceitedneſs hath done? O! how happy were the Church of God, if great Understanding and fervent *Zeal*, were ordinariy as well conjoyned, as they were in this worthy Man.

And many have muſt *Reading*, and plentiful *Maſtrials* for Learning, who yet were never truly Learned, as being *Injudicious*, and never having well digetted what they Read into the habits of ſolid Understanding. But ſo was it not with this our Brother, as his very Letters fully *witneſſe*: How clearly and ſolidly doth he reſolve that great Question which he ſpeaketh to? As one that had *Theologie*, not in his Books only, but in his Head and Heart.

And I account it no ſmall part of his Excellency, that his Judgment led him to dwell ſo muſh on the great Eſſentials of Godliſeſs and Christianity; the Love of God, and a holy, juſt, and ſober Life: And that he laid not out his *Zeal* diſeasedly, and unproportionably, upon thoſe outward Circumstances,

where the noise doth call off the minds of too many, from the inward life of Communion with God : His Sermons, his Conference, his Letters, were not about Mint and Commun, but about the Knowledge of God in Christ, which is the Life Eternal.

Yet that he did not prostitute his Conscience to the Interest of the Flesh, nor subject God to the World, nor deny Self-denial and the Cross of Christ ; nor Hypocritically resolve to shift off the costly part of Religion, on pretence of *Indifferency* or *Smallness* of any thing, which he thought God forbade him ; you need no other proof than the following History.

And he was not one of those weak well-meaning Ministers, who think that their mere *Honesty* is enough to deserve the esteem of worthy Pastors ; nor was he one of those proud and empty Persons, who think that the Dignity of their Function is enough to oblige all to bow to them, and to be Ruled by them, without any personal *Wisdom*, *Holiness*, or *Ministerial Abilities*, suitable to their Sacred Office : But, so great was his Ministerial Skilfulness in the publick Explication, and Application of the Holy Scriptures, so Melting, and Winning, Convincing and Powerful, his unaffected sacred Oratory ; so wise and serious his private dealing with particular Families, and Souls, that it is no wonder if God blessed him with that great success, which is yet visible among the People where he lived, and which many of his Brethren wanted. For he did not by slovenly Expressions, nor inamethodical Extravagances, nor unsound, injudicious, erroneous Passages, nor by jocular Levities, or by nauseous Tautologies, make Sermons, or Prayers, become a scorn ; Nor give advantage to carnal captious Hearers, who for every hair, not only abominate the wholesomest Food, but also write Books to breed their own Disease in others : Nor yet did he by an affected unnatural curiosit of Jingling Words, and starched Phrases, make Sermons like Stage-plays, and destroyed the Peoples Edification, or their reverence of Holy Things : But he spake as one that spake from God, in the Name of Christ, for mens Renovation and Salvation, in a manner suitable to the Weight and Holiness of the Matter.

And his fervent Zeal and Thirst for the Peoples Conversion and Salvation, was a great advantage to his Success, For,

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let mens Parts be never so great, I seldom have known any man do much good, that was not *earnestly desirous* to do good; If he long not for mens Conversion, he is seldom the means of Converting many. For there is a certain *lively seriousness* necessary in all our Studies, to make our Sermons suitable to their ends, and in all our Preaching, to make them fit to reach mens Hearts; without which they are as a blunted *Knife*, or as a Bell that's crackt, or any other unmeet Instruments, unable for their proper use. And though God can work Miracles, and therefore can work without means, or without their fitness, yet that is not his ordinary way, and therefore is not to be expected.

And his great diligence from House to House in private, was a great promoter of his Successes. I never knew Minister, who *prudently* and *diligently* took that course, to be unprosperous in his Work; but by them that have wisely and faithfully used it, I have known that done, that before seemed incredible: And truly, when I think of some men yet living, and some few (too few) places (great places) which by the great Abilities, and excellent Preaching, the Personal Exhortations, and Catechizing, the unwearied Pains, and the extraordinary Charity to the Poor, with the holy exemplary Lives of their Pastors (I can scarce forbear naming four or five of my Acquaintance) have been so generally seasoned with Piety, that the great Market Towns have become as Religious, as the selected Members, which some think onely fit for Churches; it makes me conclude, that it is principally for want of such a Ministry, that the World is so bad, and that greater things are not done among us. And that for another sort of Men to cry out of the Peoples Ignorance and Prophaness, and obstinate Wickedness, while their Unskilfulness, Sloath, Miscarriage, and Negligence is the cause; is as little honour to them, as to the Physician or Surgeon, that when he can cure but few, doth cast the blame upon the Patient, when skilfuller Men do cure the like.

And his great Humanity in stooping to the meanest, and conversing with the poorest of the Flock, and not affecting things above him, nor insinuating by flatteries into men of worldly Wealth and Power, no doubt helped on his great Successes; though it was not the way to Preferments, Honours, nor

Safety and Quietness to the flesh. Had Balagan dealt throughout sincerely, it had been a very honourable and comfortable word to him from King Balack, Num. 24. 11. *I thought to promote thee to great honour, but so, the Lord hath kept thee back from honour.* It is more honourable and comfortable to be kept from honour by God and a good Conscience, than to be honoured by men on sinful terms.

And the Moderation and Peaceableness of this holy Man, was very exemplary and amiable; which I the rather mention, because in these distempered times of Temptation, too many think that the excellency of Zeal lyeth in going to the furthest from those they differ from, and suffer by. And because some will think, that knew no more of him, but onely how oft and long he lay in the Common Goal, that sure, he was some violent unpeaceable Zealot. No, his Zeal was for Peace and Quietness, for Love and for good Works: He was not used to inflame men against Dissenters, nor to Back-bite others, nor to make those odious that were willing enough to have made him so: He fled from one extream with fear, and suspition of the other. He was indeed himself a Silenced Minister in a Place, and among a People who had his heart, and who had been blessed with his fruitful Labours; and his Judgment was, That it is Sacrilege for a Minister Consecrated to God, to alienate himself, and violate that Covenant and Ministerial Dedication, by giving over his Work as long as he hath ability and opportunity, and the Peoples Souls have a true necessity. And therefore he chose that long Imprisonment, rather than voluntarily to Surcease. But whilst he had Liberty, he went oft to the publick Assemblies, and was a Hearer where he was wont to be a Teacher, and encouraged the People to do the like. He spake not evil of Dignities, nor kindled seditious Principles or Passions in the Peoples minds, nor disaffected them against Authority, nor aggravated his own Sufferings to exasperate their minds against such as he suffered by; though how great they were as to the Effect, the Sequel will acquaint you. In all, he did in patience possess his Soul, and learned still more patience by the things which he suffered, and taught others what he learned himself.

But above all, it is his highest excellency in my eyes, that he

he attained to the right temperament of the Christian Religion, and to a truly Evangelical frame of Spirit, suitable to the glorious hopes of Faith, and to the wonderful Love of our Redeemer. And when most Christians think that they have done much, if they can but weep and groan over their Corruptions, and can abstain from the ~~initial~~ Pollution of the World, in the midst of many doubts and fears; LOVE and JOY, and a HEAVENLY MIND, were the Internal part of his Religion; and the large and fervent PRAISES of God, and THANKSGIVING for his Mercies, especially for CHRIST, and the SPIRIT, and HEAVEN, were the External Exercises of it. He was not negligent in confessing Sin, nor tainted with any *Antisomian* Errors; But PRAISE and THANKSGIVING were his Natural Strains; his frequent, longest, and best rigid Services; He was no despiser of a broken Heart, but he had attained the Blessing of an healed joyful Heart. The following Narratives, the train of his Letters, but above all the admirations of his nearest Friends, will tell him that will enquire, how his Triumphant Discourses of the Hopes of Glory, and his frequent and fervent Thanksgiving and Praise, were the Language which he familiarly spake, and the very business of his Heart and Life. And, how amiable is it to hear the Tongue employed seriously, and frequently, in that which it was made for, even in the Praise of Him that made it! And to see a Man passing with joyful hopes towards Immortality! And to live as ~~as~~ that seriously believeth, that he must quickly be in the Heavenly Church, and live with God and Christ for ever. O how comely is it to see a Man that saith, He believeth, that Christ hath redeemed him from Hell, and reconciled him to God, and made him an Adopted Heir of Glory, to live like one that was so strangely saved from so great a misery, and with the most affectionate Gratitude to honour the Purchaser of all this Grace: And how uncomely a thing is it to hear a man say, That he believeth all this Grace of Christ, this Heavenly Glory, this Love of God, and yet to be inclined to no part of Religion, but fears and complainings, and scarce to have any words of Praises or Thanksgiving, but a few, on the by, which are heartless, affected, and constrained: O did Christians, yea Ministers, but live with

the *Fey and Gratitude, and Praise of Jehovah*, which becometh those that believe what they believe, and those that are entering into the Celestial Chare, they would then be an honour to God and their Redeemer, and would win the World to a love of Faith and Holiness, and make them throw away their worldly Fool-games, and come and see what it is that these *Joyous Souls* have found: But when we shew the World no Religion, but Sighing, and Complaining, and live a sadder life than they, and yet talk of the glad Tidings of Christ, and Pardon, and Salvation, we may talk so long enough, before they will believe us, that seem no more to be Believers our selves, or before they will leave their fleshly pleasures, for so sad and dreadful a Life as this.

And as this kind of Heavenly, Joyful Life is an honour to Christ, and a wonderful help to the Converting of the World, so it is a Reward to him that hath it: which made this Holy Person live in such a vigour of Duty, such fervour of holy Love, and such continual Content in God, so that the Kingdom of God in him was *Righteousness, Peace, and Joy in the Holy Ghost*; which others think consisteth in *Meats, Drunks, and Days*, in Shadows and Circumstances, in Sidings and in singular Conceits, *Rom. 14. Col. 2. 16*. It was not a Melancholy Spirit that acted him, nor did he tempt his People into such an uncomfortable state and strain. But in the multitude of his thoughts within him, the comforts of God did delight his Soul: His Meditation of God and his Redeemer was sweet, and he rejoiced in the Lord. He delighted in the Law of the Lord; and when delight invited him, no wonder if it was his Meditation day and night, *Psal. 1. 2. & 104. 34. & 119. 103. & 94. 19*.

And how great a Solace was this in his Sufferings, when he could be in a Goal, and in Heaven at once? When he could, after the terrible torment of Convulsions, have the foresight and taste of Heavenly Pleasures? *Nihil Cross sentis in Nervo, cum Animus est in Caelo, faith Tertul.*

And as he lived, so he died, in *Vigorous, Joyful Praises, and Thanksgivings*: Reviving out of his long speechless Convulsion, into those fervent Raptures, as if he had never been so impatient of being absent from the Lord, as when he was just passing into his Presence; or rather as if with *Stephen*, he had

had seen Heaven opened, and Christ in his Glory, and could not but speak of the unutterable things which he had seen. I deny not but his vigorous active Temper, might be a great help to all his holy Alacrity and Joy, in his healthful State: But when that frame of Nature was broken by such Torments, and was then dissolving, to hear a dying Man about fifteen Hours together, like the ferventest Preacher in the Pulpit, pour out his Soul in Praises and Thanksgiving; and speak of God, of Christ, of Heaven, as one that could never speak enough of them; and that with a Vivacity and Force, as if he had been in former Health, and to triumph in Joy as one that was just laying hold upon the Crown; surely in this there was something that was the Reward of all his former Praise and Thankfulness; and that which must needs tell the Auditors the difference, not only between the death of a Righteous Believer, and the wicked Unbeliever, but the weak and distempered Believer; also the difference between a sound and a diseased Christian, and between the triumphant Faith and Hopes, of one that saw God and the World invisible, and the staggering Faith, and trembling Hopes of a feeble and distrustful Soul; and between the Death of one that had been used to converse in Heaven, and to make Thanksgiving and Praise his Work, and of one that had been used to cleave to Earth, and make a great matter of the concerns of the Flesh, and to rise but little higher in Religion, than a course of outward Duty animated most with troublesome Fears: Though he died not in the Pulpit, yet he died in Pulpit-Work.

And I must also note, how great an advantage it was to himself, and to his Ministerial Works, that he was possessed deeply with this true Sentiment, That the PLEASING of GOD is the proper ultimate end of Man, (not doubting but it includeth the notion of glorifying him) for thus his Heart was rightly principled, and all his Doctrine and Duties rightly animated.

And as in all his Ministry, he was extraordinarily addicted to open to the Hearers the Covenant of Grace, and to explain Religion in the true Notion of Covenanting with God, and Covenant-keeping, and greatly to urge men to deliberate well-grounded Resolutions in this Holy Covenant (as one

that

that understood that Baptizing is truly Christening, and that Baptism and the Lord's-Supper are our Sacramental Covenanting, and that we need no new Descriptions nor Characters of Grace and Church-Titles, if we understand what these Sacraments truly mean: ) So God was pleased to give him a certainty and sense of his Divine Faithfulness, in fulfilling the Promises of his Covenant, and a lively sense of all the Benefits of it; and his Faith in God for the performance of his part, was as strong and fixed, as was his own Resolution, in the strength of Grace to be true to God: I compare not his resolution to God's Fidelity, for what comparison between God and Man, but only to his belief of God's Fidelity, and his comfort in the assurance of the Conclusion. And as he was resolved through Grace never to forsake Christ, so Christ did never fail him, nor forsake him. And in his Ministry, in his Sufferings, and his Death, this Faith, this Hope, this Heavenly Joy, was his Support and Strength; and in the Valley of the shadow of Death, he feared no evil. But when his Flesh and Heart failed, as to natural strength, the Lord was the Rock or Strength of his Heart, and never failed him, *Psal. 73.25. Let me die the death of the Righteous, and let my last end be like his.*

I have premised this general Skeleton, as Limners and Builders first draw the Pillars and *Stamina* of their Work, which the following Narratives will fill up: And I have given you this general Index, or Contents, of what is distinctly contained in the Sequel. For the History is not drawn up by one Hand, nor as by one that intended rather to shew what he could say, than what the Person was, and did: But it is the brief Account of the several parts of his Life, drawn up by several of his most worthy and judicious Friends, that were present, or most intimate and familiar with him. And I take this to be the best Advantage to a History, as to the Truth, which should satisfy the Incredulous, though not as to Uniformity, and a fluid Stile, which might please the Curious. For a Man's Life is like a War, or Battle: No dispersed War, nor any one particular Battle, can fully be described by the Observations of any one man alone: But one Man is but in one place, and seeth only that which is within his own Prospect, which his proper Station did advantage him to see:

But

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But when Intelligent Men from each part of the Army do every one bring in their several *Narratives*, all set together, may be a satisfactory History of the whole War, or Fight: So when a Man's course of Life is transient, and one is his Familiar in his Youth, and another at riper Age; one in the University, and another in the Ministry; one in Prison, and another at Home; one in Health, and another at Death; it is no one of himself that can credibly report the whole. And therefore though by variety of Style, it may seem a *Crudo*, or incongruously composed; yet Truth being the Soul of History; that's best which is best fitted to the lover's of Truth. And though one part be written by a Woman, (his Widow) and another by his Reverend Father-in-Law; another by that worthy Pastor whom he assisted; another by a Fellow Minister, and another by a Scholar of his intimate acquaintance, &c. Yet is there such Agreement in them all, and such Evidence of unquestionable Verity, especially to all that know these Worthy and Faithful Persons, that for my part, I take it as coming to me with greater advantage, than if it had been an evener Thread, drawn out by one skilful Hand alone; as the writing of the History of Christ by the Four Evangelists, is advantageous to the Christian Faith. The plainness and open Breast of a Godly Widow, and of so many Holy and most credible Friends, is another kind of Evidence, than the contrived History of a Learned Man, which is fitted to the Interest of a Party, to which the persons Fame and Honour seemeth requisite: I know not how a History of this Nature could come to the World with fairer humane Evidence of unquestionable credibility than this doth.

And let Posterity know (for I need not tell it to this present Age, who live in the Light) that though his Servants of Christ excelled very many of his Brethren, yet is it not that such Men are wonders in this Age, that his Life is singled out to be recorded to Posterity: But because his affectionate Friends and Auditors, are forwarder than many others, hereby tell the World, what Effects his Holy Doctrine, and Example hath left upon their hearts: It makes the Writers heart to bleed, to think how many Thousands of Souls do perish by Ignorance, and *Ungodliness*, even in *England*, and how many vast Kingdoms of the World are deprived of the Gospel.

If

If you ask, What Labours he hath left behind him? I Answer; First, The great numbers of Holy Souls converted, confirmed, and edified by his Doctrine, and the Example of his holy Life. The *Specimen*, or Exemplar of a right Minister of the Gospel, which he hath left to the Neighbour Ministers that knew him, and to those that now possess their Places, and to all the Ministers of the Land, and to the Ages that are yet to come: For who will not be convinced of the necessity and sweetnes of Holy Diligence, in so good a Work, and become Laborious in the Word and Doctrine, who seriously readeth such Examples as this here set before him? And who that considereth it aright, cannot chuse but see, how greatly such Holy Labourers do differ from those that Preach the Gospel in Strife and Envie, to add Affliction to *Paul's Bonds*, *1 Phil. 1. 15*. And those that use their Ministry but as Lawyers use the Law, to get Preferment and worldly Wealth by it; that they may say, *Soul, take thy Ease, Eat, Drink, and be Merry, Thou hast Goods enough laid up for many years*: Till they hear at last, *Thou Fool, this night shall they require thy Soul; Whose then shall the things be which thou possessest?* So is every one that layeth up Riches for himself, and is not Rich towards God.

Secondly, And for Writings, who can expect that a man that entered upon the Sacred Ministry at Twenty One years of Age, and died about Thirty Five, and lived in such exceeding Ministerial Labours, should leave many Books behind him of his Writing, (in an Age wherein we have had too many Books, and too few such Ministers). yet the following History tells us, He is the Author of that *Synopsis* of the *Covenant*, in Mr. *Richard Alleins* Book. He Printed an *Exposition* of the *Assemblies Catechism*, with an *Exhortation* to use it. As also Prayers for his Peoples use: And left a Book to work on the Unconverted, not yet Printed. And he hath left (alas, imperfect!) a good part of a body of *Natural Theology*, called *Theologia Philosophica*. 1. *De cognitione Dei*. 2. *De Existencia Dei*. 3. *De Nominabus & Substantia Dei*. 4. *De Attributis Dei in Genere, & Speciebus Unitate*. 5. *De Perfectione Divina, &c.* 6. *De Decretis Divinis*. 7. *De Providentia Divina*. 8. *De Cultu Divino, de Preciis*. In all which he succinctly delivereth in a very good Latin Stile,

the

the Christian Doctrine ; and then by way of Annotations, addeth the Testimony of the Antient Philosophers : so that you have together a sum of sound Doctrine, and the fullest Attestation of Ethnicks consent that ever I have seen ; being such a Promptuary for any one that hath not leisure to peruse, or to gather to such particular uses the Philosophers themselves, that I know not where you can find the like. For every Sheet or two of his Doctrine on the Subject, there is about eight, ten, twelve, or more Sheets of Collected Attestations. The rest are all imperfectly written, onely that *De Providentia*, hath his *Ultimam Manum*, and is Licensed for the Press ; but being *Latin* and *Greek*, and such Books having too few Buyers in *England*, none is yet found that will be at the charge of Printing it, much less altogether ; though indeed (though imperfect) it is pity they should be separated. The Title of this Licensed Piece is, *Theologia Philosophica, sive Philosophia Theologica specimen : In quo Aeterni Dei Providentia solius Naturae lumine comprobatur, validissimis rationum momentis demonstratur, quoad Partes, Species, Objecta, & explicatur ; Contra omnes denique Adversariorum Objectiones firmatur. Ex Aristotele, Platone, Chalcidio, Sallustio, Firmico, Empirico, Jamlico, Antonino, Epecteto, Proclo, Simplicio, Cicerone, Seneca, Macrobio, Porphyrio, Xenophonte, Galeno, Plutarcho, Plotino, Tyrio, Appuleio, Alcinoo, alisque Philosophis, Oratoribus & Poetis, tum Graecis tum Latinis, ad Atheorum Convictionem, & Orthodoxorum Confirmationem ; Elucubrations J. A. Anno Dom. 1661.*

## CHAP. II.

*A Brief Relation of his early setting forth in the Christian Race, from his Childhood: Also some Memorials of his Industrious and Prosperous pursuit of Learning, and of his singular Piety during his Abode in the University. Written by an Eye-Witness thereof.*

MR. Joseph Allein, Born in the *Dekes* in Wiltshire, in the Year 1633. During his Child-hood, shewed forth a singular sweetnes of Disposition, and a remarkable Diligence in every thing he was then employed about. The first observable Zeal of Religion that appeared in him, was in the Eleventh year of his Age, about which time he was noted to be very diligent in private Prayer, and so fixed in that Duty, that he would not be disturbed or moved by the coming of any Person accidentally into the places of his Retirement. This and other fruits of a Serious and Gracious Spirit, were the common observation of the Family. From this time forward, the whole course of his Youth, was an even-spun thred of Godly Conversation, which was rendered more amiable, by his sweet and pleasant Deportment towards all he conversed with. While he thus openly began to run his Christian Race, his Brother M. Edward Allein, a worthy Minister of the Gospel departed this Life: Whereupon he earnestly desired to be brought up in Preparation, to succeed him in the Work of the Ministry. Which good Motion, his Father gladly hearkned unto, and speedily prepared to put it in Execution. Such was his great diligence at School, that he redeemed for his Book, the time allotted for Recreation. In the space of about four years, he attained to very good knowledge in the *Latin* and *Greek* Tongues, and was by his School-Master adjudged fit for University-studies. After which, he abode some time with his Father in the Country, where a worthy Minister of

of the Place read Logick to him ; And when he was about Sixteen years Old, he was placed in *Lincoln Colledge* in *Oxford*.

He had not been long in the University, but a *Wilsore* Place becoming void in *Corpus Christi* Colledge, he was chosen SCHOLAR of that House : The Pregnancy of his Parts, assuring all that his own MERITS were the **SOLE** FRIENDS, the **ONLY** MANDAMUS which brought him in.

Being entered and settled, he gave both early and constant Proofs of his indefatigable Industry ; Signalizing thereby his Love to Learning, and evidently Demonstrating how much he abhor'd to be found a Drone in such a Hive. He esteemed a Colledge an other guess place than a **VICTUALING HOUSE**, and coming into this with a Nobler design, than onely to **TAKE COMMONS** : He thought himself happy in nothing so much, as the advantage he had gain'd for the best *Aquisits*.

I have known too many, who in the very Places which they have got by their Parts, have lost the Parts which got them their Places ; and peradventure had been excellent Scholars, had they never had those Incouragements to be so, which they unhappily won from their Competitors. For Idleness enervates the strength of Nature, and makes those *Loggs* that might have been *Mercuries* ; but this Person was none of those. He quitting himself so well at the Election, was but a Pledge and Earnest of his doing better afterwards. He made it appear to all observing him, that when he stood, he stood not so much for a Place, as for the Accomplishments by his future studiousness attainable in it, demeaning himself like one, who even in the dayes of his Vanity, well understood how prophan a thing it was to live in a School of Learning, no otherwise than as if it were a Sanctuary for Laziness, or a Place priviledg'd with nothing else but Leave and Opportunity to eat the Founders Bread, with no other Sweat of the Brow, than what's provok'd in a Ball Court.

Never had Learning a truer Drudge, since she kept House in *Oxford*. At her Work, he was both day and night, thinking all time too little, no pains too much that he spent in her service : When but a School-Boy (as I have heard) he was observed

observed to be so studious, that he was known as much by this Periphrasis [*The Lad that will not Play,*] as by his name : And sure I am, when in the University, he was so generously and ingeniously Bookish, that he deserved to be called, The Scholar, who by his good will would do nothing else but Pray and Study.

Courteous he was, and very civil to all Acquaintance : But if they came to visit him at Studying times, though they were sure enough to find him within, yet withal so busie generally with better Company, as to have no leisure to let them in. And if at this they were moved, and murmured, and went away offended with him, he cared not. That notable Principle of *Joachimus Fortius*, which shut him up, bearing him out, and being his relief in all such Cases ; *Viz.* Better it is that they should wonder at thy rudeness, than thou shouldest lose thy time ; for only one or two will take notice of that, but all Posterity would be sensible of this.

His Appetite to his Business being that to him, which Alarms in their Chambers are wont to be to others ; seldom it was that he could be found in Bed after Four in the Morning, though he had stayed up on the same occasion on which he then rose till almost One over-night.

For though whilst Junior Scholar, he obtained many weekly SLEEPING DAYS for others, yet in many years he could hardly vouchsafe himself so much as one.

And as thus he begrudg'd himself his Rest, so thus also his very Food : It being as familiar with him to give away his Commons (at least) once, as with any others to eat theirs twice a day. As if he who was never satisfied how many Volumns soever he devoured, had looked upon it as a kind of gluttony, to eat that Meal, the time of eating which might without prejudice to Health, have been better spent upon a Book. *Porphyryes Wish, viz.* That he were able to live without eating and drinking at all, that so he might be wholly taken up about nobler things, is sure the Wish of Thousands in the Learned World. Certain I am it was his, and that if Piety would have suffered him, and they had not been such dear Friends, he would have fallen out with God, for tying his Soul to such a Body, as could not subsist without (what he would often call no better than time-consuming things) Meat, and Drink, & Sleep.

That

That this his laborious Studioſiſſeſs, was as delightful and pleasant to him, as the highest Voluptuousneſſeſs can be to the most ſenſual Sot; I conclude not onely from the conſtanſy of it, but from his charging Matrimony, to which afterwards he became a Subjeſt, with no greater tyraſny, than the neceſſity which it laid upon him, of being kinder ſometimes unto himſelf, than he was wont to be in *Oxford*. For being Married, an intimate Friend of his of the ſame Colledg, who had thoughts of changing his Condition, wrote to him, and (in a jesting manner) defied of him an Account of the Inconveniences of Marriage; to whom he returned this pleasant (but very ſignificant) Anſwer. Thou wouleſt know the Inconveniences of a Wife, and I will tell thee; First of all, whereas thou riſeſt conſtantly at four in the Morning, or before, ſhe will keep thee till about ſix. Secondly, Whereas thou uſeſt to ſtudy fourteen Hours in the day, ſhe will bring thee to eight or nine. Thirdly, Whereas thou art wont to forbear one Meal a day at leaſt for thy Studies, ſhe will bring thee to thy Meat: If theſe be not Mifchiefs enough to afright thee, I know not what thou art.

Through his Industry (with God's Blessing on it) he exceedingly proſpered in his Studies, and quickly appeared a no-able Proficient. He would often ſay, he chiefly affected rational Learning, valuing Skill in Languages, onely for the fake of things, and those things moſt, which were of all moſt likely to improve his Judgment. And the truth of his words was ſufficiently evident: For all that knew him, knew him to be as good a Linguift, ſo as ſmart a Disputant, and an ex-cellent Philosopher. When he performed any *Academical* Exercises, either in the Hall, or Schools; he ſeldom or never came off without the Applauſe, or (at leaſt) Approbation of all, but the envious; who alſo themſelves, even by their very Detraſtions, in ſpite of their Teeth, commended him; there being to the Ingenuous, no ſurer Sign almoſt of his having acquiſt himſelf well, than that ſuch as they could not endure it ſhould be ſaid ſo.

Certain I am, his pregnant Parts, and early Accompliſh-ments, were ſo much taken notice of in the Colledge, that fo-ſoon almoſt as he was but Batchellor of Arts, he was even compeſled to com-mence a Titor; and preſently intruſted (o speak

speak within compass) with as great a number of Pupils as any in the House. Some of his Scholars are now Graduates in Divinity, and singular Ornament of that flourishing Society, (as Mr. *John Rosewell*, B. D. Mr. *Nicholas Horsman*, B. D. &c.) others of them, who left the University, have not gone without considerable preferments in the Church, (as Mr. *John Peachil*, lately Lecturer at St. *Clements Danes* without *Temple-Bar*; Mr. *Christopher Coward*, Prebendary of *Wells*, &c.) And I make no question but all of them (which are yet alive) honour his memory, and will at any time be ready to express the grateful sense which they retain of the advantage they received from his prudent Instructions, and pious Examples.

'Tis true indeed, he had no advancement proportionable to his Merits whilst he staid amongst us: But if there were any thing to be blam'd for that, 'twas nothing else but his own Self-denial. For a Chaplains place becoming void, he chose that before a Fellowship, which he knew well enough, in a little time, would of course, and by right, have been certainly his. And this choice having been made by him at first deliberately, he never after in the least repented, but rather often reflected on with a great deal of content and comfort. For he had alwayes such an huge affection for Prayer, that he and his Friend could hardly ever walk and discourse together, but before they parted (at his desire) they must also go and Pray together. And what a pleasure then may we think it was to him, twice a day to engage a whole Society in so dear an Exercise, with a *Let us Pray!* Frequently indeed have I heard him say, *He prized the Employment above that*, which generally we reckoned much better Preference, and look'd upon it as his honour and happiness.

And 'twas well with us that so he did, it being hardly possible that the Duty of the place should have been by any discharged better than it was by him. We were not used to a great deal of Noise, vain Tautologies, crude Effusions, unintelligible Sense, or mysterious Non-sense, instead of Prayer. His Spirit was serious, his Gesture reverent, his Words few, but premediatated and well weighed, pithy, solid, and to the full expressive of his as truly humble as earnest desire. He loathed the fawciness, which went by the

Name

name of *Holy Boldness*, and drew near to God ; not as if he had been going to play with his Mate, but as became a Creature overaw'd with the Majesty of his great Creator. He prayed with the Spirit, and the Understanding also ; confessed Sin with real Grief, inward Hatred, and Detestation ; and beg'd the Mercies he came to beg, like one that felt the want and worth of what he beg'd, with Faith and Fervency, and true Importunity ; his Affections working, but working rationally as well as strongly.

And this (as I doubt not it prevailed above) so it had on us the more powerful influence, because we found it to be no meer Religious Fit, but exactly agreeable to the habitual frame and disposition of the Man. 'Tis a shrewd reflection which *Susdas* makes on the Philosopher *Sallust*, (how truly I know not, he is neither civil nor just to some) Σωματίς  
ἢ ὁ πρύτανος παρέβησεν τὸν αὐτούρον, ὅτι μηδε πλοστρόπο-  
τρος ἐμὲ τὸ καρποτάπευ, τὰ δὲ ποιῶντος ἐμὲ τὸ γελοιοτάπευ. *Sallust*'s carriage was strange to all men ; For though when he read his Philosophy Lectures, he did it gravely and very solemnly ; yet at other times he plaid the Child, and that most ridiculously. And there are too many, both Chaplains and Preachers, who justly merit as bad a Censure : Whilst Praying and Preaching, they appear demure, and mighty devout ; yet take them out of their Desks, and Pulpits, and they are as light, as vain, and fro. hy ; yea, extreamly dissolute as any others. But it was not so with this Person : For he was always composed and serious, grave and reverend, above his Age. He set God always before him, and where-ever he was, laboured to live as in his Presence. It was his solemn busines to be Religious, his great endeavour to walk by Rule ; his main design in all his wayes, to approve himself unto his Father, which saw in secret, and his daily exercise to keep a Conscience void of offence, both towards God and towards Men.

As for the Pleasures and Delights of Sin, he highly nauseated and abhorred them ; was so above them, that he could not endure them : *Quam suave istis suavitatisibus carere !* How sweet was it to him (as said once St. *Austine*) to want those Sweets ! And as for lawful delights and pleasures, although he did divert unto, and now and then solace a while, and

entertain himself with them, yet how little was his heart ~~indeed~~ to them, or was he (generally) taken with them! He was as formal in using them, as some Christians are in God's Service; as they sometimes do pray, as if indeed they prayed not; and hear, as if they heard not; So he rejoiced in such things as these, as if indeed he rejoiced not. He looked upon them, compared with others, as upon his Righteousness, compared with Christ's, as very vanity, yea, dross and dung. His conversation being in Heaven, his sweetest Comforts, and most prised Refreshments were Divine and Heavenly. His Soul took often a delightful prospect of Eternity, viewing the Regions of Bliss and Glory, looking wishly at (her Fathers Seat) the Mount of Joy, aspiring after a nobler Mansion, and hugging her self in a comfortable persuasion, that it would not be long ere she should be it. And hereupon as he little minded any Earthly Glory, so he little minded or cared for the poor and empty delights of Sense.

However, He was not morosely pious, nor did his Affection to God and Goodness, and the things Above, make him either a *Timon* or a *Cynic*; (It had not then been so true and genuine, and of so right a kind as it was) *Homolistical* Virtue he as much excelled in as any other, and the decried *Morality* found ever with him very great respect, being recogniz'd as an integral part of his Religion.

He was of as sweet a Disposition, and of as highly civil a Conversation, as a man (subject to the common frailties of humane nature) almost could be. He had scarce a Gesture which did not seem to speak, and by a powerful and charming *Rhetorick*, affect all whom he conversed with. Were it not that so many other moral Perfections and Excellencies besides that, it might as truly be said of him, as, by the Historian, was of the Emperour, in respect of his clemency, That he was *Totus ex constate*, made up as it were of nothing else but Courtesie and Affability.

For a Friend, I think I may safely say, He was one of the truest that ever Person had interest in; and withal, as pleasant as a serious Christian could well wish. He loved not rashly, but where he loved, he loved intirely; and who ever came to be entertained in his Affections, were sure to find a warm Lodging: There was no more but only one thing which

which he thought too much for any, for whom he thought not his Love too good. He could not sin (knowingly, and willingly) for any Friend he had on Earth. When *Lelius* in the presence of the *Romane Consuls*, (who after the condemnation of *Tiberius Gracchus*, pursued all that had been formerly intimate with him) came to enquire of *Caius Blosius*, his chiefest Friend, What he was willing to have done for *Gracchus* : He answered, *All things* : What all things, replied *Lelius*? Suppose he had willed you to burn our Temples, would you have done it at his request? I know, said *Blosius*, he could never command it; But if he had, I had obeyed him. I confess this Friend did never dare to be such a Friend, or any thing like him: But *Usque ad Aras*, so far as lawfully and conscientiously he might do any thing, he stuck at nothing wherein he might serve, pleasure, or gratifie them he lov'd.

And yet his Love was not ingrossed by his Friends onely; for whilst to them he shewed himself friendly, good nature as well as Christianity, obliged him to be kind to all, and (according to his ability to the Poor bountiful. He was too frugal to throw away his Charity, yet not so covetous as to with-hold it when he met with Objects to whom 'twas due. He did not think the little he had so much his own, as that his necessitous Brethren might not claim a part in it; and therefore gave them as if he had been paying Debts, and not bestowing Alms. But of all most admirable was his Affection to the Souls of others, and his desire to do good to them. This indeed was most conspicuous, and seemed to shew,

*Velut inter Ignes  
Luna minores.*

Much like the Moon appearing bigger, and shining brighter than the other Stars. The Sage *Pythagoras*, I remember, gave this very mystical, but wise Advice unto his Scholars, (*Ἐγχιπάλον μὴ ιδεῖν*) By no means to eat their own Brains; intending by it, (as 'tis conceived) that they should not keep their Reason (of which the Brain is an immediate Instrument) unto themselves, but still employ it for the advantage

advantage of others. And sure this Person did forbear to eat, but by his abstinence, fed many others with his Brains, *i. e.* his enlightned, improved Reason. Some there are, to my knowledge, who at this day do verily think, they should never have found the way to live, to live for ever, if he had liv'd unto himself. Eminent was his Charity to the poor Prisoners in *Oxford Goal*; among whom first (as the Reverend Mr. *Perkins* did at *Cambridge*) of his own accord he began to Preach, and held on constantly (whilst he remained in Town) once a fortnight, for a Year and upwards, encouraging them to give attendance on his Ministry, by a considerable Allowance of Bread (that Week he Preached) at his proper Cost and Charges. Frequent Visits also was he us'd to make at other times, to other persons in the World that were but mean and low; his main design (together with the relieving of their Temporal Wants) being to assist their Souls, and help them forward in their way to Heaven. And indeed, in all his Converses, where-ever he was, he was like Fire, (as *Sallust* was us'd to say of *Athenodorus*) *καί-νων μαρτυρία μαρτυρίου*; Warming, Refreshing, Quickning all that were about him, and kindling in them the like zeal for God and Goodness, which he had in himself. Whoever they were that came to visit, or be acquainted with him, it was their own fault if they got not by him so much good, as to be for ever the better for him. It was hardly possible to be in his company, and not to hear such things from him, as if well weighed, might have been enough to make one out of conceit with Sin, and in love with Vertue, as long as one lived. Though he did not say (as *Titus* once) yet by his actions, we may judge he thought that he had even quite lost a day, when none had gained somewhat by him. He lived as if he had been quickned with that saying, (which I have somewhere met with in *Tertullian*) *Quid prodest esse, quod esse non prodest?* To what purpose is it to live, and not to live to some good purpose?

But this was that (this ardent Love to the Souls of men) that quickly depriv'd us of his company, it carried him down into the Countrey, where, how he demeaned and carried himself, let others speak.

## C H A P. III.

*A brief Character of him by that Revered Person  
Mr. R. A. who was nearly related to him, shewing  
how eminently he was qualified for the Ministerial  
Service and Warfare, unto which he was called.*

Of his Extract, I shall say little; He was the Son of a godly Father, Mr. Tobie Allein, sometime of the *Devises*, an understanding, affectionate, prudent, and signally humble, and experienced Christian; who died suddenly, but sweetly; his Son surviving him not above a year or two. He having been languishing for some time, at length he seemed to be upon recovery, and went about his House; on the morning before he died, he arose about Four; about 10 or 11 he came down out of his Closet, and called for something to eat, which being prepared, he gave Thanks, but could not eat any thing: His Wife perceiving a sudden change in him, persuaded him to go to his Bed; He answered, No, but I will die in my Chair, and I am not afraid to die; He sat down and only said, My Life is hid with Christ in God, and then he closed his Eyes with his own hands, and died immediately. No more of the Father: Concerning his Son I shall speak, What he was, and what his temper and behaviour was,

*As a Man.  
As a Christian.  
As a Minister.*

1. *As a Man.* He was, 1. Of quick natural Parts, and great acquired Abilities, concerning which I shall need say no more, there being a fuller Account given by another Hand.

(40.)

2. Of a composed, grave, and serious temper and behaviour, not at all morose, but full of candour, free, affable, cheerful, and courteous.

2. *As a Christian*, He was for exemplary Holiness and Heavenliness of mind and life, much elevated above the ordinary Rank. He lived much in delightful Communion with God, his Soul was greatly exercised in Divine Contemplation, and he would sometimes speak (to provoke others, whom he wished the same delights, to the same exercise) what ineffable pleasure, sweetness, and satisfaction his Soul had found in his stated Meditations on the Divine Attributes, distinctly one by one. In his Discourses he would speak much and passionately to the commanding and exalting of the Divine Goodness, and of the inexpressible dearness and tenderness of the Divine Love. In Prayer he was not ordinarily so much in confession or complaining of Corruption and Infirmities, (though he expressed a due sense of these) as in the admiring and praising of God in his Infinite Glorious Perfections, in the mentioning his wonderful Works, particularly of those Wonders of his Love revealed in Jesus Christ. In some of his Letters to me, when he had been speaking of the Grace and Goodness of God to him, (of the sense whereof he would seem to be even quite swallowed up) he would break off with some such Expressions as these, *I am full of the Mercies of the Lord; O love the Lord for me; O praise the Lord for my sake; O help me, help me to to praise the Lord.*

His whole Life was adorned and beautified with the admirable lustre of his particular personal Graces.

1. *He was a Man of Love.* His sweet, amicable and courteous converse, was such as made him the *Delicia* of his Acquaintance, and made way for the entertainment both of his serious Counsels and severer Reproofs: He grew dear unto the Saints that knew him, because they saw in his very face and all his Carriages, how very dear they were to him. His compassion to those in distress, his bounty to those in want, (wherein he abounded beyond his ability) his forbearance in case of Offences, his affectionate Language and Carriage, his readiness to all obliging Offices of Love to his Relations, to his Friends, to Strangers, to Enemies, did evidently declare how he loved them. Especially his Love was let forth in

fuller

fuller dreams upon the Congregation where he exercised his Ministry. The People of his Care were the People of his Delight. His ardent longing for their Souls, his rejoicing in their Souls——prosperity, his bleedings and breakings of Soul under any of their Falls or Infirmities, his incessant labours among them, both publickly, and from House to House, his frequent and affectionate Letters to them when he was absent; his earnest desire to live and die, and be buried amongst them, (declaring to them, *That if he died within fifty miles of Taunton, his Will was to be brought and buried there, that his Bones might be laid with their Bones, his Dust mingled with their Dust*) these all declare how greatly they were in his Heart.

2. *He was a Man of Courage.* 1. He feared no Dangers in the way of his Duty, knowing that *He that walks uprightly, walks surely.* In cases less clear, he was very inquisitive to understand his way, and then he fixed without fear.

2. He feared not the faces of Men, but where occasion was, he was bold in admonishing, and faithful in reproofing; which ungrateful Duty he yet managed with such Prudence, and such expressions of Love, and compassion to Souls as made his way into hearts more easie, and his work more successful.

3. *He was a Son of Peace;* Both a zealous Peace-maker among differing Brethren, in case of personal Quarrels and Contentions; and he was also of sober and peaceful Principles, and an healing Spirit, as to Parties or Factions upon the account of Religion. He had an awful and reverend regard to Magistrates, abhorring all provoking and insolent expressions, or mutinous and tumultuous Actions against them.

4. *He was a Man of Truth and Righteousness;* Both as to his own personal practice, and also was much in pressing it upon others, especially upon Professors of Religion, to be exemplary, just in their dealings, and true in their words; to be wary in promising, and punctual in performing. O how often and passionately have I heard him bewailing the Sins of Promise-breaking and deceitful dealing, whereof such as he hath known to be guilty, have understood both by Word and Writing how much his Soul was grieved at them, for the wrong they did hereby to their own Souls especially, and the reproach

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*proach they brought upon the Gospel of our LORD.*

*5. He was of great Patience.* To say nothing of his behaviour under sufferings of other kinds, his great weakness and long languishing for some years together, and his constant serenity, calm and quietness of Spirit in all that time, so far from the least touch of murmuring, that he was still blessing the Lord for his tender dealings with him, have given the World a full proof that he was of a patient Spirit.

*6. He was Eminent in Liberality;* He not only did, but devised liberal things, and by liberal things did he stand. He studied and considered how he might both give himself, and procure from others, Relief for those in Want: He gave much Alms daily, both in the place where He lived, and where-ever he came. When there were Collections at any time for pious and charitable Uses, He stirred up others to bountiful giving, both by Word, and also by his Example. In the Collection for the Fire in London, He gave publickly such a liberal proportion as he thought meet to be an example to others; and (as I came occasionally to understand) lest it should be misjudged, he had been known to give more, he gave more than as much again secretly. He distributed much amongst his Relations. His Aged Father, and divers of his Brethren, with their large Families, being fallen into decay, he took great care for them all, and gave education to some, Pensions to others, Portions to others of them; and notwithstanding all this, he had but a very small matter of Stock to begin upon, and never above 80 pounds *per Ann.* that I know of, and near the one half of his time, not above half so much; only by the industry of his Wife, who for divers years kept a Boarding-School, his Income was for that time considerably enlarged. He took great pains in journeys abroad to many Gentlemen, and other rich Men in the Country, to procure a standing supply for such *Non-conforming Ministers* as were in want.

*7. He was of an Active Spirit.* He went about doing good. As he was abundant and unceasant in his Labours in the Congregation where he liyed; So where-ever he came, he would be scattering some good Seed, not only among the Adult, but he would be dealing much with the Children in those Families into which he came, asking them Questions, giving

giving them Counsel, and sometimes leaving them his Council in Writing. In his own Family (which was great whilst his Wife kept Boarders) He was exceedingly industrious ; the Gravity of his Carriage, contempnred with much sweetnes and affability towards those young ones, begat in many of them, the Awe and Love, as of Children to their Father, and made way for the success of his Indeavours with them, which was considerable upon divers of them. At Bath, while he lay sick there, he sent for many of the Poor, both Old and Children, and gave them Catechisms, engaging them to learn them, and give him an account ; who came cheerfully and frequently to him, being encouraged hereto by his Familiar and Winning Carriage ; he giving them Money, his Feeding and Feasting them. He would sometimes say, *It's pity that Counsel of our Lord (Luk. 14.13.) of Feasting the Poor, was no more practised amongst Christians.*

8. *He was of an humble Spirit.* Though God had so exceedingly lifted him up in the Hearts of others, yet he was not puffed up in his own : He was low in his own eyes, and despised the praise of men. His whole carriage was without the least ostentation, and he was of great condescension to the Weakeſt or meanest. Once or twice he was complain- ing to me of the pride of his Heart ; I (judging it to proceed rather from an holy jealousy of himself, and a tenderness of the least spark of that evil, than from any power it had upon him) replied to him (as I remember) to this purpose : If he had a proud Heart, he had it to himself, for none else could perceive it. But he answered, *Some men that are proud enough, have more wit than to let every one know it.* Another time making the same complaint in a Letter to me, he added this : *But my naughty Heart, whilst I am writing this, is in hope you will not believe me.* So watchful was he, as to espie and check the leaſt motions of that Lust, which he so much abhorred.

3. *As a Minister.* He was settled in Taunton-Magdalen, as an Assistant to the Reverend Pastour there ; with whom, as a Son with the Father, he served in the Gospel. I shall say nothing here, there being a large Account given under the Hand of that worthy Person.

But besides his Labours in that great Congregation, in  
which

which alone he was fixed, the care for many other Congregations was dayly upon him. He went forth frequently into several places about the Country, amongst the poor ignorant people that lived in dark Corners, and had none to take care of them, and both Preached to them himself, and stirred up many of his Brethren: whose forward minds readily joyned with him, to set up standing Lectures amongst them. He had an Eye to poor Wales, and had an influence upon the sending over some Ministers to them: He resolved also to have gone and spent sometime amongst them himself, and by all the dissuasions of his Friends, from his great Weaknes and Unfitness for Travail, he was hardly with-held from his Purpose.

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## CHAP. IV.

*An Account of his Godly Life and Practice, and of the Course of his Ministry in Taunton; given by Mr. George Newton, the Reverend Pastor there, whose Assistant he was.*

MR. Joseph Allein came to my Assistance, in the Year 1655. being then in the One and Twentieth year of his Age; and we continued together with much mutual Satisfaction.

I soon observed him to be a Young Man of Singular Accomplishments, Natural and Acquired. His Intellects solid, his Memory strong, his Affections lively, his Learning much beyond the ordinary Size: And above all, his Holiness eminent, his Conversation exemplary; In brief, he had a good Head, and a better Heart.

He spent a considerable part of his time in private converses with God, and his own Soul; he delighted very much to perform his secret Devotions in the view of Heaven, and the

the open Air, when he could find advantages fit for his purpose. He used to keep many days alone, and then a private Room would not content him, but (if he could) he would withdraw himself to a solitary House, that had no inhabitant in it: And herein he was gratified, often by some private Friends of his, to whom he did not impart his design, Perhaps it was, that he might freely use his Voice as his Affections led him, without such prudential considerations and restraints as would have been necessary in another place; and that he might converse with God without any avocation or distraction.

His Conversation with others, was always mingled with Heavenly and Holy Discourses; he was ready to Instruct, and to Exhort, and to Reprove, which he never failed to do (when he thought it necessary) whatever the event might be: But he performed it usually with such respect, humility, tenderness, self-condemnation, and compassion, that a reproof from him did seldom, if at all, miscarry.

In the Houses where he Sojourned, their Hands fed one, but his Lips fed many; God freely poured Grace into his Lips, and he freely poured it out. None could live quietly in any visible and open sin, under his inspection: When he came to any House to take up his abode there, he brought Salvation with him; when he departed, he left Salvation behind him. His manner was, when he was ready to depart, and to transplant himself into some other Family, (as that the exigence of his condition and the time, did more than once constrain him to) to call the People one by one into his Chamber, from whence it was observed, that scarce any one returned with dry eyes.

In matters of Religion, and the First Table, his strictness was so exemplary, (which was near to rigour) that I have scarce known any of his years keep pace with him. Surely he did more than others; His Righteousness exceeded not the *Publican* only, but the *Pharisee* too. He was much taken with *Monsieur de Ressy*, (whose Life he read often) and imitated some of his Severities upon better grounds: How often have I heard him to admire (among many other things) especially his Self-annihilation, striving continually to be Nothing, that God might be All.

But

But here he stayeth not, he was a Second-Table-man, a man of Morals ; I never knew him spotted in the least degree with any unjust or uncharitable Act. And I am sure, the many failings of Professors in this kind, touched him to the very quick, and brought him low ; drew Prayers, Tears, Complaints, and Lamentations, both by Word and Letter from him, though yet the Lord would not permit him to behold and feare the Fruit before he died.

He had an eminently, free, and bountiful Heart to his Power ; and I may truly say, beyond his Power ; yea, much beyond it, he was willing of himself. It is but seldom that the best do need restraint in these Matters ; and yet we read of some who brought more than enough, yea, much more than enough, *Exod. 36. 5.* So that there was a Proclamation issued out, to put a stop upon their Bounty, and it is added presently, so the People were restrained. Men universally almost do need a Spur, but he did rather need a Bridle. When other men gave little out of much, he gave much out of little ; and while they heapt and gathered up he dispersed and scattered abroad. He did not hide himself from his own Flesh, but was helpful to Relations, as some of them have great reason to acknowledge. His charity began at home, but it did not end there ; for he did good to all (according to his opportunities) though especially to the Household of Faith. He considered the Poor, he studied their condition ; he devised liberal things ; he was full of holy Projects, for the advancement of the good of others, both Spiritual and Temporal ; which he pursued with such irresistible vigor, zeal, and activity, that they seldom proved abortive.

He was a man of extraordinary condescension to the infirmities of weaker Brethren, as they that are most holy : and best acquainted with themselves, are wont to be : *Instructing those that were contrary minded to meekness ; If God peradventure would give them repentance to the acknowledging of the Truth : Restoring those who were overtaken with a fault, with the Spirit of Meekness.* So dealing with them in such a loving, sweet, and humble way, as considering himself, lest he also might be tempted. In their confessed failings, He was no way supercilious, captious, and censorious ; he would maintain a good opinion of another, upon a narrower foot-

footing than many others, who (to say no more) were not  
thing stricter, holier, humbler, than himself would be.  
His Charity, *Believed all things* that were to be believed, and  
*Hoped all things* that were to be hoped. And when he deeply  
condemned the Action, he would not judge of the Estate :  
Indeed he had more Charity for others than himself ; and  
though he were sufficiently mild in his judgment of others, he  
was severe enough in his judgment of himself.

He was not Peremptory in matters that belong to doubtful  
Disputations : He laid no more weight and stress on Notions,  
and Opinions in Religion, than wholly depend upon  
Topical Arguments, than belongs to them. He was not like  
many who are so over-confident in their determinations, that  
they will hardly hold communion ; Nay, (carc so much as  
a pleasing conversation with any man (how gracious soever)  
who cannot think, and say, and act in every thing as they do.  
He would allow his Fellow-Members the Latitude that the  
Apostle doth ; and so would freely and familiarly converse  
with those who are sound in the Faith, (as to the fundamentals  
of Religion) and who were strict and holy in their Lives,  
of all Perswasions.

His Ministerial Studies were more than usually easie to  
him, being of a quick Conceit, a ready, strong, and faith-  
ful Memory, a free Expession (which was rather nervous  
and substantial, than soft and delicate) and which was best  
of all, a holy Heart that boyled and bubbled up with good  
matter. This furnished him on all occasions, not with warm  
Affections onely, but with holy Notions too. For his heart  
was an Epistle, written not with Ink, but with the Spirit of  
the Living God : And out of this Epistle he drew many ex-  
cellent things. In the course of his Ministry, he was a good  
Man, and in his heart a good Treasure ; whence he was wont  
continually to bring forth good things, both in publick and  
private.

He was apt to Preach and Pray, most ready on all oc-  
casions to lay out himself in such Work, yea, spending him-  
self in such Work : When my sudden Distemper seised up  
on me, put him at any time (as many times they did) up  
on very short and sudden Preparations, he never refused ;  
no, not so much as fluctuated in the undertaking : But being  
called,

called: he confidently cast himself upon the L O R D, and trusted perfectly to his Assistance, who had never failed him; and so he readily and freely went about his Work without distraction.

He began upon a very considerable stock of Learning, and Gifts Ministerial and Personal, much beyond the proportion of his Years; and grew exceedingly in his Abilities and Graces, in a little time; So that his profiting appeared to all Men. He waxed very rich in Heavenly Treasure, by the Blessing of God on a diligent hand, so that he was behind in no good Gift. He found that precious Promise sensibly made good: *To him that hath (for use and good employment) shall be given, and he shall have abundance.* He had no Talent for the Napkin, but all for Traffique, which he laid out so freely for his Masters use, that in a little time they multiplied so fast, that the Napkin could not hold them. I heard a worthy Minister say of him once, (not without much admiration) *Whence hath this man these things?* He understood whence he had them well enough, and so did I, even from Above, whence every good and perfect Gift proceedeth: God blessed him in all Spiritual Blessings in Heavenly Things; and he returned all to Heaven again; he served God with all his might, and all his strength; He was abundant in the Work of the Lord; He did not go, but run the wayes of his Commandments: He made haste and lingred not; *He did run, and was not weary; he did walk, and was not faint;* He pressed hard towards the Mark, till he attained it; his Race was short and swift, and his End glorious.

He was infinitely and inlatiably greedy of the Conversion of Souls, wherein he had no small success in the time of his Ministry: And to this end, he poured out his very Heart in Prayer and in Preaching; *He imparted not the Goffel only, but his own Soul.* His Supplications, and his Exhortations, many times were so affectionate, so full of holy Zeal, Life, and Vigor, that they quite overcame his Hearers: He melted over them, so that he thriwed and mollified, and sometimes dissolved the hardest Hearts. But while he melted thus, he wasted, and at last consumed himself.

He was not satisfied to spend himself in Publique, but used constantly to go from House to House, and there to deal particularly

icularly (where he had a free Reception) both with the Governours; and with the Children, and with the Servants of the Household, instructing them especially in the great Fundamental necessary Truths of the Law, and of the Gospel, where he observed them to be ignorant: Gently reproofing them, where he found any thing amiss among them. Exhorting them to diligence, both in their general and particular Callings: Entreating them who were defective, by any means to set up the Worship of God in their Houses, and to make them little Churches, by constant reading of the Scripture, that so the Word of Christ might deeply dwell among, and in them richly, by careful Catechising of the Children, and the Servants, if the Governours were able; by frequent Meditations, Conferences, Repetitions of that which they had heard in Publicke, especially by daily Prayer, Morning and Evening, that so they might avoid that dreadful indignation which hangs over, and is ready to be poured out upon the Families that call not upon God. He made the best inspection that he could, into the state of every particular Person, and so accordingly applyed himself to check, to comfort, to encourage, as he found occasion. All which he did with so much tenderness, humility, & self-denial, that they gained very much on the affections, and respects of all that received him, and wrought them at least to outward conformity; so that they who were not visited in the beginning, at length came forth and called upon him to come to their Families and help them.

Thus did he wear himself away, and gave Light and Heat to others: He usually allowed himself too little Sleep to recruit and to repair the Spirits which he wasted with waking. His manner was to rise at four a Clock at the utmost, many times before, and that in the cold Winter Mornings, that he might be with God betime, and so get room for other studies and employments. His extraordinary watchings, constant care, excessive labours in the Work of his Ministry, publicke and private, were generally apprehended to be the cause of those Distempers and Decays, and at last of that ill Habit of Bbdy, whereof in the end he died.

He was the Gravest, Strictest, most Serious, and composed Young Man that I had ever yet the happiness to be acquainted

quainted with. And yet he was not rigid in his Principles, his Moderation was known to all men that knew him.

## CHAP. V.

### *A further Account of his Catechizing, both in Publick and Private, by Mr. G.*

When he did Catechize the greater Sort in Publick, before he was Silenced, his manner was to begin with Prayer for a Blessing upon that Exercise: And having proposed some Questions out of the *Assemblies Catechism* to them, he was careful, not only to make them perfect in rehearsing the Answers there set down, but also to bring them to a clear understanding of the sense and meaning of the said Answers, and of all the Terms and Phrases in which they are expressed: And to draw some practical, useful Inferences from those Heads of Divinity contained in them. Moreover, when any distinction was necessary for the clearing up of the matter in hand; he would be also instructing his *Catechumens* therein: Now this he would do, by proposing several other Collateral Questions, besides those in the *Catechism*; which Questions, together with the Answers to them, himself had before drawn up, and sent to them in Writing.

In the Even of the Lord's Day, his course was to repeat his Sermon again, in the publick Place of Worship, where abundance of People constantly resorted to hear him; which when he had done, several Youths were called forth, which did give him an Account of the Heads of all his Sermon by Memory.

As for his Method in going from House to House, for the instructing of Private Families, it was this; He would give them notice of his coming the day before,

Desiring that he might have admittance to their Houses, to converse with them about their Soul-Concerns, and that they would have their whole Family together against he came.

When

When he came, and the Family were called together, he would be instructing the younger sort in the Principles of Religion, by asking several Questions in the *Catechism*; the Answers to which he would be opening and explaining to them. Also he would be enquiring of them about their spiritual Estate and Condition, labouring to make them sensible of the evil and danger of Sin, the corruption and wickedness of our Natures, the misery of an unconverted State; stirring them up to look after the true Remedy proposed in the Gospel, to turn from all their sins unto G O D, to close with Christ upon his own Terms; to follow after Holiness, to watch over their Hearts and Lives, to mortifie their Lusts, to redeem their Time, to prepare for Eternity. These things as he would be explaining to their understandings, that they might have clear apprehensions about them; so he would be pressing the practice of them upon their Consciences, with the most cogent Arguments and Considerations, minding them of the great Priviledges they did enjoy, the many Gospel-Sermons that they did or might hear, the many Talents they were intrusted withal, and the great account that they had to give to the GOD of Heaven. Telling them how sad it would be with them another day, if after all this they should come short of Salvation. Besides, he would leave with them several Counsels and Directions to be carefully remembred and practised for the good of their Souls. Those that were serious and religious, he would labour to help forward in Holiness, by answering their Doubts, resolving their Cases, and corraging them under their difficulties. And before he did go from any Family, he would deal with the Heads of that Family, and such others as were grown to years of discretion, singly and apart: That so he might (as much as possibly he could) come to know the condition of each particular Person in his Flock, and address himself in his Discourse as might be suitable to every of them. If he did perceive that they did lie in the neglect of Family Duties: He would exhort and press them to set up the Worship of G O D in their Families, as Reading, Prayer, and directing them how to set about it, and to take time for secret Duties too. Such as were Masters of Families, he would earnestly perswade, and desire, as they did tender the Honour of Christ, and the welfare of their

Children, and Servants Souls to let them have some time every day for such private Duties, and to encourage them in the performance of them ; neither would he leave them before he had a promise of them so to do. Sometimes also he would himself go to Prayer before his departure. This was his Method in the general ; although with such necessary variation in his particular Visits, as the various State and Condition of the several Families did require. If the Family where he came were ignorant, he would insist the longer in Instructing and Catechizing : If loose, in reproving and convincing : If Godly, in encouraging and directing.

He did use to spend five afternoons every Week in such exercises, from one or two of the Clock, until seven in the evening : In which space of time, he would visit sometimes three or four Families in an Afternoon, and sometimes more, according as they were greater or less. This course he would take throughout the Town ; and when he had gone through, he would presently begin again, that he might visit every Family as often as he could. He often did bless GOD for the great success that he had in these Exercises, saying, that GOD had made him as instrumental of good to Souls this way, as by his publick Preaching, if not more. When the Ministers of this County of *Somerset*, at one of their Associations which heretofore they held, were debating whether, and how far it were incumbent upon them to set up private Family Instruction in their particular charges ; Mr. *Allein* was the Man that they pitched upon for to draw up his Reasons for that practice, together with a Method for the more profitable management of it.

*An Abridgment of what he drew up,  
here followeth.*

IT being the unquestionable Duty of all the Ministers of the Church of Christ, *To take heed to all the Flock over whom the Holiest hath made them Overseers* ; and to Teach, and Preach, not only publickly, but from House to House ; not only taking a general care of the whole, or calling out the chiefest of the Sheep, for our particular Care and Inspection, as the manner of some is, and leaving the rest to sink or swim :

*But*

But as good Shepherds inquiring into their Estates, observing the particular Marks, Diseases, Strayings of our Sheep, and applying our selves suitably to their Cases ; In a word, warning every man, that we may present every man perfect in Christ Jesus ; Therefore it behoveth us to study to do this great Duty in such a manner, as may be acceptable to God, and profitable to our Flocks. The directions for performing this Duty, are either more general, or more special ; for the more general Directions, they are either such as concern the entrance on this Duty, or the performance of it. For those that concern the Entrance :

1. It will be necessary, that we convince the People of the necessity of this Duty.
2. That we study to manage this great Work to our Peoples best advantage.
3. That we set apart such set-times for this great Work, as upon consideration we shall find most convenient for them and us, resolving to be constant in observing them.
4. That we pray for Wisdom from Above, what, and how to speak.
5. That we send word to the People, when we intend to visit them, that they dispose of their busines to receive us.

For those that concern us, in the managing of the Duty :

1. The Family being called together, we may, if time and conveniency permit, begin with Prayer.
2. The Family, consisting of Superiours, and Inferiours, it would not be amiss to begin with the Inferiours ; for many can hear their Children, and Servants Examined contentedly, that cannot bear it themselves : For that they will not disdain to give an account of them selves before their Superiours, though their Superiours would disdain to give account before them ; and here it will be necessary to enquire into their Knowledge, Practice, States.

1. *Their Knowledge* ; Here we may examine what progress they have made in the Principles of the Doctrine of Christ, and try them in the Catechisin.
2. What they do gain by the Publick Ministry, what they remember of the Sermon last heard.
2. *In their Practice*.
3. In their Duty towards God ; where it may be useful

to inquire, if they make Conscience of secret Prayer ; the necessity of it may be expressed, the nature of it opened, and some heads of Prayer explained ; and if they be such as need it, it would be useful to commend to them some Forms, for the present help.

2. In the Duties of their Relations towards men ; and if they be pressed to Faithfulness, Diligence, and Uprightness, the Duties they owe to those that were over them, it would be very convenient.

3. Into their Estates ; and here we may take an account of them, what they think of the state of their Souls, shewing the paucity of them that are saved, the desperate deceitfulness of the Heart, the infinite danger of being deceived, the wiles and devices of Satan to beguile them ; from whence, and such like Arguments, we may press them to be diligent in inquiring, what the case of their Souls is, to be jealous of themselves, where we may take occasion to shew them,

1. That every Man by Nature is in a damnable estate.

2. The absolute necessity of Conversion.

3. By what Signs they may know whether they remain in, or are delivered from, this Estate : which Signs should be few, plain, certain, and infallible, founded upon the clear evidence of the Word ; and because the Searching Worke is so displeasing to the Fleih, that it might disingage them to come too close at first : It may not be amiss to deter this, till we had got some interest in their Hearts, by a loving tender carriage.

3. The Inferiours being thus dealt with, may be dismissed to their several Employments, and then we may take occasion to discourse with the Heads of the Families, proceeding as prudence shall direct upon some of the fore-mentioned particulars.

1. We may enquire whether they perform this great Duty of Prayer in the Family, offering them helps if they need.

2. We may press them to Instruct and Catechise their Families.

3. We may exhort them to the strict Sanctifying the Lord's Day.

4. If they are poor, we may draw forth the Hand of our Bounty towards them,

5. If we know any evil by them, we may take them aside privately, shewing them the sinfulness of their practice, and ingaging them to promise reformation.
6. We should leave with them some few particulars of greatest weight, often repeating them till they remember them, ingaging them to mind them, till we shall converse with them again.
7. Our dealing with them, must be in that manner that may most prevail, and win upon their hearts.
1. With Compassion ; being kindly affectioned to them, Charging, Exhorting, Comforting every one of them, as a Father his Children.
2. With Prudence ; Warning and teaching them in all Wisdom, applying our selves to the several Cases and Capacities.
1. To the Rich in this World, shewing more respect as their places require, charging upon them those Duties that are required of them in special.
2. To the Poor, you may be more plain and free, pressing upon them those Duties that are most proper to their condition.
3. To the Aged, we must be more reverent, labouring to root out of them the love of the World, shewing them the dangerousness of Covetousness, and the necessity of making speedy preparations for Eternity.
4. The Men are to be exhorted to Temperance and Sobriety ; diligence in their Callings, &c.
5. Women to Meekness, Humility, Subjection to their Husbands, and constant infusing good Principles into their Children.
3. With Patience, being gentle to all Men ; in meekness instructing those that oppose themselves, bearing with their dulness, rudeness, and disrespectfulnes, waiting for their Repentance.
4. With all Faithfulness, giving no occasion of offence, that our Ministry be not blamed.
5. With Zeal, as *Apollo*, fervent in Spirit, teaching diligently the things of the Lord, &c.
6. With Plainness, not betraying their Souls to Hell, and ours with them, for want of faithfulness, and closeness in

our dealing with them ; it being not sufficient in general, that no Drunkard, &c. shall inherit the Kingdom of Heaven ; but telling them plainly, and particularly, such is your Looseness, your Ignorance, that I fear you are in an unconverted state.

7. With Authority ; dealing with them in the Power and Demonstration of the Spirit.

8. With Humility ; *Not lording it over God's Heritage, but condescending to men of low Estates* : Not disdaining to go into the Houses of the meanest.

The sort of Directions are more special, respecting the several sorts of our People, who may be ranked into four Heads ; the Ignorant, Prophane, Formal, Godly.

*First*, For the Ignorant ; Our Work with them will be,

1. To convince them that are Ignorant, which may be done by shewing their inability to answere some plain familiar Questions

2. To shew them the dangerous, yea, the damnable nature of Ignorance.

3. To Press them with all possible earnestness to labour after Knowledge.

4. To answere their carnal Pleas for their Ignorance, when wilful.

*Secondly*, For the Prophane ; It would be necessary to deal with them convincingly, shewing the certain damnation they are running upon.

*Thirdly*, For the Formal : With these we must deal searchingly, and shew them,

1. How easily Men may mistake the Form of Godliness for the Power.

2. The undoing danger of resting in being almost a Christian.

3. The most distinguishing differences between an Hypocrite and a sincere Christian.

*Fourthly*, For the Godly : To these we must draw forth the Breasts of the Promises, opening to them the riches and fulness of Christ ; inquiring into their growth in Grace ; quickning them to labour after Assurance, to be stedfast in the Faith ; patient in suffering ; diligent in doing the Will of Christ ; zealous of good Works, always abounding more and more.

There

There is one thing more, in which his Self-denial, and other Graces, were very exemplary: Namely, his faithfulness in reprobating the miscarriages of Professors, sparing none, whether High or Low, whether Ministers or Private Christians; yea, although they had been never so dear in his affections, and never so obliging in their Carriage to him, yet if he found in them any thing that was reproveable, and blameworthy, he wold deal with them faithfully and plainly about it, whatsoever the issue and event were.

One time when he was going about such a Work, he told a Christian Friend, with whom he was very intimate and familiar; *Well (sayes he) I am going about that which is like to make a very dear and obliging Friend, to become an Enemy: But however, it cannot be omitted, it is better to lose mans favour than GOD's.* But GOD was pleased (then, as well as divers other times besides, when he went about Business of this 'nature') to order things for him, better than he could have expected, and so to dispose of the heart of the Person with whom he had to deal, that he was so far from beconizing his Enemy for his conscientious Faithfulness to him, that he loved him the better ever after as long as he lived.

As to his judgment about the *Arminian Controversies*, as far as I can perceive, who have discoursed with him about them, it was much-what the same with Doctor *Davenants*, and Mr. *Baxters*.

He was a Man of a very calm and peaceable Spirit, one that loathed all tumultuous carriages and proceedings; he was far from having any other design in his Preaching, than the advancement of the Kingdom of the Lord Jesus, by the conversion and salvation of Souls: This was the mark that he had in his eye; this was that for which he laboured, and ventured, and suffered, and for which he thought he could never lay out himself enough.

Though he was but a young Man, yet in his carriage he was exceeding serious and grave, and withal very humble, courteous, and affable, condescending to discourse with the poorest and meanest Persons, for their spiritual good, as soon as with the greatest and richest.

And indeed so unblameable and convincing was he in the whole of his conversation, that there were very few religious and

and sober Persons that knew him, either in Town or Country, either Ministers or People, (yea, though some of them differing in judgment from him) but did highly approve of him. And for his Brethren in the Ministry here in these parts, such was his holy and discreet Deportment amongst them ; that he had as great an influence upon them, as few others had the like.

He was full of Holy Projects, often bethinking himself by what ways and means he might more effectually promote the onour of Christ, and the benefit of Souls, and whatsoever he apprehended to be conducing to these highest ends, he would prosecute with that wisdom and vigour, that he seldom failed of bringing it to a comfortable and successful issue.

Of which Projects, this is one which I shall here insert. Having considered how much the Conscientious, and frequent performance of the duty of Self-Examination, might tend to the bringing down of Sin, and furtherance of Holiness, both in heart and life ; He did earnestly press the said Duty on his Hearers in his Preaching, directing them in the performance ; and not only so, but dealt with them also in private about it, and got a promise from the most of them, that they would every night, before they did take their Rest, set about this Duty ; and spend some time in secret, on purpose to call themselves to an accownt, how they had carried it that day, by proposing several Questions to their own hearts, which Questions he had referred to several Heads, and drawn up for them in writing.

And not a few of them have acknowledged, that they have cause to bleſs G O D, who stirred him up to put them upon this practice, which they have found very helpful to them in their daily Christian Walk.

# USEFUL QUESTIONS,

Whereby a Christian may every day examine himself.

*Psal. 4.4, Commune with your Hearts upon your Beds.*

**E**very Evening before you sleep (unless you find some other time in the Day more for your advantage in this Work) sequester your self from the World; and having set your heart in the presence of the Lord, charge it before God to answer to these Interrogatories.

For your Duties.

**Q. 1.** Did not God find me on my Bed, when he looked for me on my Knees? Job 1. 5. Psal. 5. 3.

**Q. 2.** Have not I Prayed to no purpose, or suffered wandering thoughts to eat out my Duties? Mat. 18. 8,9. Jer. 12. 2.

**Q. 3.** Have not I neglected, or been very overly in the reading God's Holy Word? Deut. 17. 19. Josh. 1. 7,8.

**Q. 4.** Have I digested the Sermon I heard last? Have I repeated it over? and prayed it over? Luke 2. 19,51. Psal. 1. 2. and 119. 5,11,97.

**Q. 5.** Was there not more of custome, and fashion in my Family Duties, than of Conscience? Psal 101. 2. Jer. 30. 22.

**Q. 6.** Wherein have I denied my self this day for God? Luke 9. 23.

**Q. 7.** Have I redeemed my time from too loo long or needless visits, idle imaginations, fruitless discourse, unnecessary sleep, more than needs of the World? Ephes. 5. 16. Col. 4. 5.

**Q. 8.** Have I done any thing more than ordinary for the Church of God, in this time extraordinary? 2 Cor. 11. 23. Isai. 62. 6.

**Q. 9.** Have I took care of my Company? Prov. 13. 20. Psal. 119. 63.

**Q. 10.** Have not I neglected, or done something against the Duties

*Duties of my Relations, as a Master, Servant, Husband, Wife, Parent, Child, &c. Ephes. 5. 22. to Chap. 6. verse 9. Col. 3. 18. to chap. 4. ver. 2.*

For your Sins.

**Q. 1.** *Doth not Sin sit light ?* Psal. 38. 4. Rom. 7. 24.

**Q. 2.** *Am I a Mourner for the sins of the Land ?* Ezek. 9. 4. Jer. 9. 1, 2, 3.

**Q. 3.** *Do I live in nothing that I know or fear to be a Sin ?* Psal. 119. 101, 104.

For your Heart.

**Q. 1.** *Have I been much in Holy Ejaculations ?* Neh. 2. 4, 5.

**Q. 2.** *Hath not God been out of mind ? Heaven out of sight ?* Psal. 16. 8. Jer. 2. 32. Phil. 3. 23.

**Q. 3.** *Have I been often looking into mine own Heart, and made conscience of vain thoughts ?* Prov. 3. 23. Psal. 119. 113.

**Q. 4.** *Have not I given way to the workings of Pride, or Passion ?* 2 Chron. 32. 26. Jam. 4. 5, 6, 7.

For my Tongue.

**Q. 1.** *Have I bridled my Tongue, and forced it in ?* James 1. 26. & 3. 2, 3, 4. Psal. 39. 4.

**Q. 2.** *Have I spoke evil of no Man ?* Tit. 3. 2. Jam. 4. 11.

**Q. 3.** *Hath the Law of the Lord been in my Mouth as I sat in my House, went by the Way, was lying down, and rising up ?* Deut. 6. 6, 7.

**Q. 4.** *Have I come into no Company where I have not dropped something of God, and left some good favour behind ?* Col. 4. 6. Ephel. 4. 29.

For your Table.

**Q. 1.** *Did not I sit down with an higher end than a Beast, merely to please my Appetite ? Did I eat, drink for the glory of God ?* 1 Cor. 10. 31.

**Q. 2.** *Was not mine Appetite too hard for me ?* Jude 12. 2. Pet. 1. 6.

**Q. 3.** *Did not I arise from the Table without dropping any thing of God there ?* Luke 7. 36, &c. and 14. 1, &c. John 6.

**Q. 4.** *Did not I mock with God, when I pretended so crave a Blessing, and return Thanks ?* Acts 27. 35, 39. Mat. 15. 36. Col. 3. 17, 23.

For

For your Calling.

Q. 1. *Have I been diligent in the Duties of my Calling?*  
Eccles. 9. 1 Cor. 7. 17, 20, 24.

Q. 2. *Have I defrauded no man?* 1 Thes. 4. 6. 1 Cor. 6. 3.

Q. 3. *Have I dropped never a lye in my Shop or Trade?*  
Prov. 21. 6. Ephes. 4. 25.

Q. 4. *Did not I rashly make, nor falsely break some promise?* Psal. 106. 33. Jos. 9. 14, &c. Psal. 15. 4.

### An Addition of some brief Directions for the Morning.

Direct. 1. *If through necessity or carelessness you have omitted the reading and weighing of these Questions in the evening, be sure to do it now.*

D. 2. *Ask your self, what sin have I committed, what duty have I omitted? Against which of these Rules have I offended, in the day foregoing? And renew your repentance, and double your watch.*

D. 3. *Examine whether God were last in your thoughts when you went to sleep, and first when you awake.*

D. 4. *Enquire whether your care of your heart and wages, doth increase upon your constant using of this course for Self-Examination, or whether it doth abate, and you grow more remiss.*

D. 5. *Impose a task of some good meditations upon your selves while you are making ready, either to go over these Rules in your thoughts, or the Heads of some Sermon you heard last, or the Holy Meditations for this purpose in the Practice of Piety, or Senders Daily Walk.*

D. 6. *Set your ends right for all that day.*

D. 7. *Set your watch, especially against those sins and temptations that you are like to be most incident to that day.*

CHAP.

## C H A P. VI.

*A full Narrative of his Life, (from his Silencing till his Death) by his Widow Mrs. Theodosia Allein, in her own Words; wherein is notably set forth with what patience he ran the Race that was set before him, and fulfilled the Ministry that he had received of the Lord.*

BEFORE the *Act for Uniformity* came forth, my Husband was *very earnest* day and night with God, that his Way might be made plain to him, that he might not desist from such Advantages of saving Souls, with any scruple upon his Spirit; In which, when he saw those *Clauses of Assent and Consent, and Renouncing the Covenant*, he was *fully satisfied*: But he seemed so moderate before, that both my self and others thought he would have *Conformed*: He often saying, *He would not leave his Work for small and dubious Matters*: But seeing his way so plain for quitting the publick Station that he held, and being thoroughly perswaded of this, that the Ejection of the Ministers out of their Places did not disoblige them from preaching the Gospel; he presently took up a firm resolution to go on with his Work in *private*, both of *Preaching and Visiting* from House to House, till he should be carried to Prison, or Banishment, which he counted upon, the Lord assisting him: And this Resolution, without delay, he prosecuted; for the *Thursday* after he appointed a *Solemn Day*

*Day of Humiliation*, when he Preached to as many as would adventure themselves with him at our own House : But it being then a strange thing to the most Professors to suffer, they seemed much affrighted at the threatenings of Adverfaries ; so that there was not such an appearance at such opportunities as my Husband expected ; whereupon he made it his Work to converse much with those he perceived to be most timorous, and to satisfie the Scruples that were on many amongst us ; So that the Lord was pleased in a short time to give him such success that his own People waxed bold for the Lord, and his Gospel : and multitudes flocked into the Meetings, at whatsoever season they were, either by day or night ; which was a great Encouragement to my Husband, that he went on with much Vigour and Affection in his Work, both of Preaching, and Visiting, and Catechizing from House to House.

He went also frequently into the Villages and Places about the Towns where their Ministers were gone, as most of them did flie, or at the least desist for a considerable time after *Bartholomew* day : Where-ever he went, the Lord was pleased to give him great success ; many converted, and the generality of those animated to cleave to the Lord and his wayes.

But by this the Justices rage was much heightned against him, and he was often threatened and sought for ; but by the Power of God, whose Work he was delighted in, was preserved much longer out of their hands than he expected : For he would often say, *If it pleased the Lord to grant him three Months liberty before he went to Prison, he should account himself favoured by him, and should with more cheerfulness go, when he had done some Work.* At which time we sold off all our Goods, preparing for a Goal, or Banishment, where he was desirous I should attend him, as I was willing to do, it alwayes having been more grievous to me to think of being absent from him, than to suffer with him.

He also resolved, when they would suffer him no longer to stay in *England*, he would go to *China*, or some remote Part of the World, and publish the Gospel there.

It pleased the Lord to indulge him, that he went on in his Work from *Bartholomew* day till *May* the 26th after : Though often threatened, yet he was never interrupted, though the People

People both of the Town and Countrey were grown so resolute, that they came in great multitudes, at whatever season the Meeting was appointed, very seldom missing twice a Sabbath, and often in the week: I know that he hath Preached fourteen times in eight dayes, and ten often, and six or seven ordinarily in these Months, at home and abroad, besides his frequent converse with Souls: He then laying aside all other Studies which he formerly so much delighted in, because he accounted his time would be but short. And the Lord (as he often told me) made his Work in his Ministry far more easie to him, by the supplies of his Spirit both in Gifts and Grace, as did evidently appear, both in his *Doctrine* and *Life*; he appearing to be more Spiritual, and Heavenly, and affectionate than before, to all that heard him, or conversed with him.

He was upon a *Saturday* in the Evening, about six a clock, seized on by an Officer of our Town, who had rather have been otherwise employed, as he hath often said, but that he was forced to a speedy execution of the Warrant, by a Justice's Clerk, who was sent on purpose with it to see it Executed, because he feared that none of the Town would have done it.

The Warrant was in the Name of three Justices, to Summon him to appear forthwith at one of their Houses, which was about two miles from the Town, but he desired liberty to stay and Sup with his Family first, supposing his Entertainment there would be such as would require some refreshment: This would not be granted, till one of the chief of the Town was bound for his speedy appearance: His Supper being prepared, he sat down eating very heartily, and was very cheerful, but full of Holy and gracious Expressions, suitable to his and our present state. After Supper, having prayed with us, he with the Officer, and two or three Friends accompanying him, repaired to the Justices house, where they lay to his charge, that he had broken the *Act of Uniformity* by his Preaching; which he denied, saying; *That he had Preached neither in any Church, nor Chappel, nor place of Publick Worship since the 24th of August, and what he did was in his own Family, with those others that came there to hear him.*

Here,

Here behold how many Ministers have these eight or nine years been silenced in *England, Scotland, and Ireland*, whose Holy Skill and Conscience, Fidelity and Zeal, is such, as would have justly advanced most of the Antient Fathers of the Church, to far greater renown, had they been but possessed with the like: Of whom indeed the World is not worthy. O! how many of them am I constrained to remember, with joy for their great Worth, and sorrow for their Silence! But though Learning, Holiness, wonderful Ministerial Skill, and Industry, Moderation, Peaceableness, true Catholecism, absolute Dedication unto Christ, Zeal, Patience and Perseverance, did not all seem sufficient to procure his *Ministerial or Corporal Liberty* in his latter years; yet they did much more for him than that, in qualifying him for the Crown which he now enjoyeth; and to hear, *Well done good and faithful Servant, enter into thy Masters Joy.*

But, alas, Lord! What is the terrible future evil, from which thou takest such men away! And why is this World so much forsaken? As if it were not a Prayer of Hope which thou hast taught us, *Thy Will be done on Earth, as it is in Heaven.*

He hath Printed a small Book, called, *A Call to Archippus*, to perswade the silent Non-conformists, to pity Souls, and to be faithful in the Work to which they are Devoted and Consecrated, how dear soever it may cost them.

He held that Separation in a Church was necessary many times from the known corruptions of it. But allowed not Separation from a Church, where Active Complyance with some sinful Evil, was not made the Condition of Communion. And in this way he frequently declared himself in Health and Sickness, and most expresly in my hearing on his Bed of Languishing, when he was drawing near his Long-Home.

And that the People were not disoblighed from attending upon their Ministry, who were ejected out of their Places, as his Book entituled *A Call to Archippus* sheweth; after that Black and Mournful Sabbath, in which he took his farewell with much affection of his Beloved People.

When he was taken up for Prison, he was not onely contented, but joyful to suffer for the Name of Jesus and his Gospel, which was so dear to him; Intimating, that God had given

him much more time than he expected, or askt of him, and that he accounted it cause of rejoicing, and his honour, that he was one of the first called forth to suffer for his name.

"Although he was very suddenly surprised, yet none could discern him to be in the least moved.

He pitied the condition of his Enemies, requesting for them, as the Martyr Stephen did for those that stoned him, *That God would not lay this sin of theirs to their charge.* The greatest harm that he did wish to any of them, was, *That they might throughly be Converted and Sanctified, and that their Souls might be saved in the day of the Lord Jesus.*

He was very urgent with those that were Unconverted, to look with more care after their Salvation, now they were removed from them that longed for it, and had watched for their Souls ; using this as an Argument often, *That now they were fallen into the hands of such, many of which, if not most of them, had neither Skill nor Will to save Souls :* And setting home upon them with most tender Affections, what miserable Creatures they were while Unregenerate, telling them how his Heart did yearn for them, and his Bowels turned within him for them ; how he did pray and weep for them, while they were asleep, and how willingly he had suffered a years Imprisonment : Nay, how readily he could shed his Blood to procure their Salvation. His Counsels and Directions were many, and suited to the several states of those he thus Conversed with, both as to their degree and place, and their sins and wants, and would be too long to recite, though I can remember many of them.

To his fellow Prisoners, he said, *The Eyes of GOD and Angels are upon you, and the eyes of Men are upon you ; now you will be critically observed. Every one will be looking that you should be more Holy than others, that are called forth to this his glorious Dignity, to be the Witnesses of Christ Jesus, with the loss of your Liberties.*

He was eminently free from harsh censuring and judging of others, and was ready to embrace all in Heart, Arms, and Communion, Civil and Religious, any that professed saving Faith in Jesus Christ, and did not overthrow that Profession by some Fundamental Error in Doctrine or Wickedness of Life and Conversation.

And

And yet they accused him of being at a *Riotous Assembly*, though there were no Threats, nor dangerous Words ; no Staves, nor Weapons, no Fear so much as pretended to be struck into any man, nor any other Busines met about, then Preaching and Prayer. Here he was much abused, receiving many scorns and scoffs from the Justices, and their Associates, who were met to hear his Examination, also from the Ladies and other Gentlemen, who called him often Rogue, and told him, he deserved to be Hang'd, and if he were not, they would be Hang'd for him: With many such like scurrilous Passages, which my Husband received with much patience ; and seeming, as they apprehended by his Countenance, to slight their Threatnings, they were more enraged at him : They urged him much to accuse himself, which they seeing they could not bring him to ; and having no evidence, as appeared after, yet did make his Mittimus for to go to the Goal on Monday Morning, after they had detained him till twelve at Night, abusing him beyond what I do now distinctly remember, or were fit to express.

As soon as he returned, it being so late, about two a Clock, he lay down on the Bed in his Clothes, where he had not slept above two or three hours at the most, but he was up, spending his time in Converse with God, till about eight a Clock ; by which hour, several of his Friends were come to Visit him : But he was so watched, and the Officer had such a charge, that he was not suffered to Preach all that Sabbath, but spent the day in discoursing with the various Companies, that came flocking in from the Town, and Villages, to visit him ; Praying often with them, as he could be permitted. He was exceeding cheerful in his Spirit, full of admirations of the Mercies of God, and encouraging all that came to be bold, and venture for the Gospel, and their Souls, notwithstanding what was come upon him for their sakes : For, as he told them, he was not at all moved at it , nor did not in the least repent of any thing he had done, but accounted himself happy, and under that Promise Christ makes to his, in the 5th of *Matthew*, That he should be doubly and trebly blessed now he was to suffer for his sake : And was very earnest with his Brethren in the Ministry, that came to see him, That they would not in the least desist when he was gone, that

there might not be one Sermon the less in *Taunton*; and with the People to attend the Ministry with greater Ardency, Diligency, and courage, than before; assuring them how sweet and comfortable it was to him to consider what he had done for God in the months past: And that he was going to Prison full of Joy, being confident that all these things would turn to the furtherance of the Gospel, and the Glory of God.

But he not being satisfied to go away, and not leave some exhortations with his People, he appointed them to meet him about one or two a Clock in the Night, to which they shewed their readiness, though at so unseasonable a time: There was of Young and Old, many hundreds; he Preached and Prayed with them about three hours.

And so with many yearnings of his Bowels towards them, and theirs toward him, they took their farewell of each other; a more affectionate Parting could not well be.

About nine a Clock, he with two or three Friends that were willing to accompany him, set out for *Ilchester*: The Streets were lined on both sides with People, and many followed him a foot some miles out of the Town, with such lamentations, (that he told me after) did so affect him, that he could scarce bear them; but the Lord so strengthned him, that he passed through them all with great Courage and Joy, labouring both by his cheerful Countenance and Expressions, to encourage them.

He carried his Mittimus himself, and had no Officer with him; but when he came there, he found the Goaler absent, and took that opportunity to Preach before he went into the Prison; which was accounted by his Adversaries, a great addition to his former Crime. As soon as the Goaler came, he delivered his Mittimus, and was clapped up in the *Bridewell* Chamber, which was over the common Goal. When he came to the Prison, he found there Mr. *John Norman*, late Minister of *Eridgwater*, who for the like cause, was Apprehended and Committed a few dayes before him, (a Man, who for his singular Abilities in Preaching, his fervent Zeal, and Holy Boldness in the Cause of Christ, his Constancy to his Principles in the most Wavering and Shaking Times, joyned with an exemplary Carriage and Conversation, was deservedly had

in great repute among the People of God in these Western parts ; and indeed there were very few that knew him, either among the sober Gentry, or Commonalty ; but for his eminent Parts, and spotless Life, had great respects for him. ) There were also five more Ministers, with fifty *Quakers*, which had all their Lodgings in the same Room, only parted with a Mat, which they had done for a little more Retirement. It was not long after before Mr. *Coven*, and Mr. *Powell*, with eight more, were brought into the same place, being taken at Meetings ; which made their Rooms very straight, and it was so nigh to the upper part of the Prison, that they could touch the Tiles as they lay in their Beds ; which made it very irksome, the Sun lying so hot on it all the day, and there being so many of them, and so much Resort continually of Friends, they had very little Air, till they were forced to take down the Glafs, and some of the Tiles, to let in some Refreshment. But here they were confined to Lie, and eat their Meals, and had no place but a small Garden, joyned to the place where all the Common Prisoners were ; which was no Retirement for them, they having there, and in their Chamber, the constant noise of those Wretches, except when they slept ; who lay just under them, their Chains rattling, their Tongues often Blaspheming ; or else Roaring and Singing by Night, as well as in the Day : And if they went into the Courts of the Prison, there was the sight of their Clothes hanging full of Vermin, and themselves in their Rags and Chains : But that which was most grievous to them, they had no place to retire to God in, neither alone, nor together. They were also much molested by the *Quakers*, who would frequently disturb them by their Cavils, in the times of their Preaching, Praying, and Singing, and would come and work in their Callings just by them, while they were in Duties, which was no small disturbance to them : And the want of the Air was more to my Husband, than to most of them, because he alwayes accustomed himself, both in *Oxford*, and after, to spend his most secret Hours abroad in by-Places, in the Fields or Woods.

As soon as he came into the Prison, he Preached and Prayed, that he called the *Consecration* of it. After he had spent a day or two in the Prison, being willing to have me either

In the Town, or there, to attend him, and to keep company with his Friends, who came frequently to visit him, he then began to fit up his Lodging ; having prevailed with the Keeper for one Corner, which was more private than the rest, to set his Bed in, about which he made a little Partition by some Curtains, that so he might have some conveniency for Retirement. This was much comfort to him, and after a few Weeks, he got leave of the Keeper to go out a Mornings and Evenings a mile or more, which he did constantly, unless the Weather, or his Keepers fury did hinder him.

Their Diet was very good and sufficient, and sometimes abundant, by their Friends kindness. Here they Preach once a day constantly, sometimes twice, and many came daily to hear them, eight or ten miles round about the Countrey ; and Multitudes came to visit them, it being a strange sight to see Ministers laid in such a place. Their Friends were exceeding kind to them, endeavouring by their frequent Visits, and provisions for Diet, and supplies of Money, to make their Prison sweet to them.

But my Husbands Labours were much increased by this, spending all the day in converse, he was forced to take much of the Night for his Studies, and secret Converse with God.

Thus he with my Brother *Norman*, and his Company, with their fellow Prisoners, continued in that place for four Months, being tossed from Sessions to Assizes. On the 14th of July following, he was brought to the Sessions held at *Taunton*, and was there Indited for Preaching on *May* the 17th, but the Evidence against him was so slender, that the *Grand Jury* could not find the Bill, so that he was not brought to his Answer there at all : And his Friends hoped he should have been dismissed, it being the constant practice of the Court, that if a Prisoner be Indited, and no Bill found, he is Freed by Proclamation. But however, my Husband was sent to Prison again until the Assizes ; and to his Friends that earnestly expected his Inlargement, he said, *Let us bless God that his Will is done, and not the will of such Worms as we.*

*August* the 24th, He was again Indited at the Assizes, and though the Evidence was the very same, that at the Sessions was by the *Grand Jury*, judged Insufficient, yet now at the Assizes, the Bill was by them found against him. So was he

*bad*

had to the Bar, and his Indictment read, which was to this purpose: *That he, upon the 17th day of May, 1663. with twenty others, to the Jurors unknown, did Riotously, Rou-  
tously, and Seditionously, Assemble themselves together, contra-  
ry to the Peace of our Sovereign Lord the King, and to the  
great Terror of his Subjects, and to the evil Example of others.* Unto which, his Answer was, *That as to Preaching, and  
Praying, which was the truth of the Case, of these things he  
was guilty, and did own them as his Duty; but as for Riotous  
Routous, and Seditionous Assemblies, he did abhor them with  
his Heart, and of these he was not guilty.* At last he was found guilty by the Petty Jury, and was Sentenced by the Judge to pay an Hundred Marks, and to lie in Prison till payment should be made. Sentence being pronounced against him, he only made this brief Reply: *That he was glad that  
it had appeared before his Countrey, That whatsoever he was  
charged with, he was guilty of nothing but doing his Duty, and  
that all did appear by the Evidence, was only that he had Sung  
a Psalm, and Instructed his Family, others being there, and  
both in his own House: And that if nothing that had been  
urged would satisfie, he should with all chearfulness and thank-  
fulness, accept whatsoever Sentence his Lordship should pro-  
nounce upon him, for so Good and Righteous a Cause.* Thus from the Assizes he was sent to Prison again, where he continued a whole Year, wanting but three days.

But the Winter coming on, they were willing to try if they could have the favour to be removed to the *Ward*, this place being like to be as cold in the Winter, as it had been hot in the Summer, (there being no Chimney in the whole Chamber) which with some difficulty they obtained; and then had more comfortable Accommodations in all respects.

Here they had very great Meetings, Week-dayes, and Sabbath-dayes, and many dayes of Humiliation, and Thanksgiving. The Lords-dayes many Hundreds came. And though my Husband, and Brother *Norman*, had many Threats from the Justices and Judges, That they should be sent beyond Sea, or carried to some Island, where they should be kept close Prisoners; yet the Lord preserved them by his Power, and thus ordered it, that their Imprisonment was a great furtherance to the Gospel, and brought much Glory to him, both by

by their Preaching and Conversing with Souls : In which they had great Success through his Blessing on their Labours. My Husband having here more freedom, made a little Book, Entituled *A Call to Archippus*, to stir up his Non-conforming Brethren, to be diligent at their Work, whatsoever Dangers and Sufferings they might meet withal : And because he could not go to his Flock, he had prepared for them, *The Synopsis of the Covenant*, which was after placed into one of my Fathers Books.

And for the help of the Governours of Families, in their Weekly Catechizing those under their charge, he *explained all the Assemblies shorter Chatechism* ; to which he annexed an affectionate Letter, with Rules for their daily Examination ; which were Printed and Dispersed into all their Houses by his Order, while he was a Prisoner. He also writ many Holy, and Gracious, and affectionate Letters to all his Relations, and many other Friends, to many Churches of Christ in other parts and places, both far and near.

His Sufferings that he underwent for the sake of the Gospel, could neither remit his Zeal, nor abate his Activity for God, but he would gladly imbrace all Opportunities of doing him Service. The Minister who was appointed to Preach at certain times to the Fellons in the Prison, being by sickness disabled for that Work, he freely performed that Office among them, as long as he was permitted ; earnestly exhorting them by Repentance towards God, and Faith toward our Lord Jesus Christ, to secure the eternal welfare of their Souls ; freely bestowing upon them, according to his Ability, for their Relief ; that by doing good to their Bodies, he might win upon them to receive good for their Souls. He was very forward to promote the Education of Youth, in the Town of *Ilchester*, and Country adjacent, freely bestowing Catechisms on those that were of poor Families, to instruct them in the Principles of Religion ; stirring up the Elder to Teach, and encouraging the Younger to Learn. He was a serious and faithful Monitor to his fellow Sufferers, if he espyed any thing in any of them, that did not become the Gospel, for which they suffered.

Here, as else-where, he was a careful redeemer of his time ; his constant practice was, early to begin the day with God, rising about four of the Clock, and spending a considerable part of the Morning in Meditation and Prayer, and then falling close to his Study, in some corner or other of the Prison, where he could be private. At times, he would spend near the whole Night in these Exercises, not putting off his Clothes at all, onely taking the repos of an hour or two in his Night-Gown upon the Bed, and so up again. When any came to visit him, he did not entertain them with needless impertinent Discourse, but that which was serious, profitable, and edifying ; in which he was careful to apply himself to them, according to their several capacities, whether Elder or Younger ; exhorting them to those gracious Practices, which by reason of their Age, or Temper, Calling, or Condition, he apprehended they might be most defective in, and dehorting them from those Evils they might be most prone and liable unto. He rejoiced that he was accounted worthy to suffer for the Work of Christ ; and he would labour to encourage the timorous and saint-hearted, by his own and others experience, of the Mercy and Goodness of God in Prison, which was far beyond what they could have thought or expected. He was a careful observer of that Rule of the Lord Jesus, *Mat. 5.44. Love your enemies, bles them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.* It was none of his practice to exclaim against those that were the greatest Instruments of his Sufferings.

In all his Imprisonment, at present, I could not discern his Health to be the least impaired, notwithstanding his abundant Labours ; but cannot but suspect, as the Physicians judged, that he had laid the foundation for that Weakness, which suddenly after surprised him, and was his death.

At his return from the Prison, he was far more *earnest in his Work than before* ; yet willing to preserve his liberty among his People, who had no Minister that had the oversight of them, though some came and Preached while he was absent : And the People flocked so greatly after him, that he judged it best to divide the Company into four, and resolved to Preach four times each Sabbath to them : But finding sensibly

bly that would be too hard for him, his strength much decaying, he did forbear that course, and preached only twice a Sabbath as formerly, and often on Week-days at Home and in the Countrey ; and spent what time he had else from his studying, in private converse with God, as formerly he had done : Pressing all that feared the Lord, especially those that were of a more weak and timerous Spirit, to a life of Courage and Activity for God, and to be much in helping one another, by their Converses, now Ministers were withdrawn ; and to be much in the Work of Praises and Thanksgiving to God, rejoicing and delighting themselves in him ; and with cheerfulness and readinels, denying themselves for him, and resigning themselves, and all they did enjoy, to him : Letting the World know, they could live comfortably on a God alone, on his Attributes and Promises, though they should have nothing else left.

But it pleased the All-wise God to take him off from the eager pursuit of his Work, and designs for him, by visiting him in the later end of *August*, with much Weaknes, so that he had not above three months time after he came out of Prison : For he going about sixteen miles , at the request of a Society, whose Pastor was not able to come among them to Preach, and to Administer a more solemn Ordinance ; he was so disabled, that he was not able to perform the great and chief Work, though he did adventure to Preach, but with much injury to himself, because he would not wholly disappoint the People who came so far, as many of them did : With much difficulty, after three or four dayes, I made way to get him home to *Taunton*, where we then sojourned, and presently had the best Advice the most able Physicians, both in and round the Town, could give ; who advised together, and all judged it to be from his abundant Labours, and the Preaching too soon after his Meals ; as he did when he Preached four times a Sabbath, whereby he had so abated the natural heat of his Stomach, that no Food would digest, nor oftentimes keep within him : He would assure us, he was in no pain, but a constant discomposure in his Stomach, and a failing of his Appetite, that he could not for many Weeks bear the Scent of any Flesh-meat, nor retain any Liquors or Broths, so that he consumed so fast, that his Life seemed to draw to

an end : But the Lord did so bless the means, that he recovered out of this Distemper, after two Months time, but so lost the use of his Arms from *October* till *April*, that he could not put off nor on his Cloathes, nor often write either his Notes, or any Letters, but as I wrote for him, as he dictated to me : He was by all Physicians, and by my earnest beseechings often dissuaded from Preaching, but would not be prevailed with, but did go on once, and sometimes twice a Sabbath, and in his private Visiting all that Winter ; in the Spring, the use of his Arms returned, for which he was exceeding thankful to the Lord ; and we had great hopes of his Recovering ; and making use of further Remedies, he was able to go on with more freedom in his Work : And the Summer following, by the use of Mineral-Waters in *Wiltshire*, near the *Devises*, where he was born, his strength was much increased, he finding great and sensible good by them.

But he venturing too much on what he had obtained, his weakness returned frequently upon him the next Winter, and more in the Spring following, being seized as he was at the first : But it continued not long at a time, so that he did Preach often to his utmost strength (nay, I may say, much beyond the strength he had) both at Home and Abroad ; going into some remote parts of the Countrey, where had been no Meetings kept all that time the Ministers had been out, which was two Years : And there he ingaged several of his Brethren to go and take their turns, which they did with great success.

He had also agreed with two of his Brethren to go into *Wales* with them, to spread the Gospel there ; but was prevented in that, by his weakness increasing upon him : It was much that he did, but much more that he desired to do.

He was in this time much Threatned, and Warrants often out for him ; and he was so far from being disturbed at it, that he rejoiced ; that when he could do but little for God, because of his Distempers, God would so far honour him, that he should go and suffer for him in a Prison. He would often with cheerfulness say, *They could not do him a greater kindness* : But the Lord was yet pleased to preserve him from their rage, seeing him not then fit for the inconveniences of a Prison.

The five Mile Act coming in force, he removed to a place,

called *Wellington*, which is reckoned five miles from *Taunton*, to a Dyers House, in a very obscure place, where he preached on the Lord's-Dayes, as he was able : But the vigilant Eyes of his old Adversaries were so watchful over him, that they soon found him out, and resolved to take him thence, and had put a Warrant into the Constables hand to apprehend him, and sent for our Friend, and threatned to send him to Goal for entertaining such persons in his House : So my Husband returned to the House of Mr. *John Mallack*, a Merchant, who lived about a mile from *Taunton*, who had long solicited him to take his House for his Home : We being in such an unsettled state, my Husband thought it best to accept of his courteous offer: But many of his Friends were willing to enjoy him in the Town, and so earnest, that he did, to satisfie them, go from one to another, staying a fortnight, or three weeks, or a month at each House ; but itill took Mr. *Mallack's* for his Home : This motion of his Friends he told me, (though it was troublesome for us to be so unsettled) he was willing to embrace, because he knew not how soon he might be carried again from them to Prison, and he should have opportunity to be more intimately acquainted with them, and the state of their Souls ; and of their Children and Servants, and how they perform their Duties each to other in their Families.

He went from no House without serious Counsels, Comforts, or Reproofs, as their conditions called for ; dealing with all that were capable, both Governors and others particularly, acquainting them faithfully and most affectionately, what he had seen amiss in any of them.

He went from no House that was willing to part with him ; nor had he opportunity to answer the requests of half that invited us to their Houses : So that he would often bleſs God, and say with holy Mr. *Dod*, *That he had an hundred houses for one that he had parted with* ; and though he had no Goods, he wanted nothing, his Father cared for him in every thing, that he lived a far more pleasant life than his Enemies, who had turned him out of all : He was exceedingly taken with God's Mercy to him, in Mr. *Mallack's* entertaining him and me so bountifully, the House, and Gardens, and Walks being a very great delight to him, being so Pleasant and Curious, and all Accommodations within suitable, so that he would

would often say, That he did as *Dives*, fare deliciously every day : But he hoped he should improve it better than he did, and that God had inclined him to take care for many Poor, and for several of his Brethren in the Ministry ; and now God did reward him, by not suffering him to be at the least expence for himself or me.

He was a very strict observer of all Providences of every day, and did usually reckon them up to me before we went to sleep, each night after he came into his Chamber and Bed, to raise his own Heart and Mind, to praise the Lord, and to trust him, whom we had such experience of from time to time.

The time of the Year being come for his going to the Waters, he was desirous to set one day apart for Thanksgiving to God, for all his Mercies to him and them, and so to take his leave of them.

Accordingly, on the 10th of July, 1665. divers of his Brethren in the Ministry, and many of his Friends of *Taunton*, met together to take their leave of him before his departure, at the House of Mr. *Mallack*, then living about a mile out of the Town. Where after they had been a while together, canie two Justices, and several other Persons attending them, brake open the Doors by force, (though they might have unlatched them if they had pleased) and with Swords came in among them. After much deriding and manacing Language, which I shall not here relate, having taken their Names, committed them to the custody of some Constables, whom they charged to bring them forth the next day, at the *Castle* Tavern in *Taunton*, before the Justices of the Peace there. The next day the Prisoners appeared, and answered to their Names ; and after two days tedious attendance, were all Convicted of a Conventicle, and Sentenced to pay three Pounds apiece, or to be committed to Prison threescore dayes. Of the Persons thus Convicted, but few either paid their Fines, or suffered their Friends to do it for them. My Husband, with seven Ministers more, and forty private Persons, were committed to the Prison of *Ilchester* : When he, together with the rest of his Brethren and Christian Friends, came to the Prison, his Carriage and Conversation there was every way as Exemplary, as in his former Confinement.

Notwithstanding his weakness of Body, yet he would constantly take his turn with the rest of the Ministers, in preaching the Gospel in the Prison; which turns came about the oftner though there were eight of them together, because they had Preaching and Praying twice a day, almost every day they were in Prison; besides other Exercises of Religion, in which he would take his part.

And although he had many of his Flock confined to the Prison with him, by which means he had the fairer opportunity of Instructing and Watching over them, for their Spiritual good; yet he was not forgetful of the rest that were left behind, but would frequently visit them also by his Letters, full of serious profitable Matter, from which they might reap no small benefit, while they were debarred of his bodily presence. And how greatly sollicitous he was for those that were with him, (that they might be the better for their Bonds, walking worthy of the many and great Mercies they had enjoyed during their Imprisonment; that when they came home to their Houses, they might speak forth, and lie forth the Praises of G O D, carrying themselves in every respect as becomes the Gospel, for which they had been Sufferers) you may clearly see by these parting Counsels that he gave them that Morning that they were delivered, which I shall recite in his own Words, as they were taken from his Mouth in Short-hand, by an intimate Friend, and fellow-Prisoner, which you may take as followeth, &c.

*Mr. Joseph Allein his Exhortation to his Fellow Sufferers, when they were to be Discharged from their Imprisonment.*

**D**EARLY Beloved Brethren, my Time is little, and my Strength but small, yet I could not consent that you should pass without receiving some parting Counsel, and what I have to say at Parting, shall be chiefly to you that are Prisoners, and partly also to you our Friends, that are here met

met together. To you that are Prisoners, I shall speak something by way of Exhortation, and something by way of Dernortation.

*By way of Exhortation.*

*First*, Rejoyce with trembling in your Prison-Comforts, and see that you keep them in a Thankful-Remembrance. Who can tell the Mercies that you have received here ? My time, nor strength, will not suffice me to recapitulate them. See that you rejoice in G O D, but rejoice with trembling. Do not think the account will be little for Mercies, so many and so great. Receive these choice Mercies with a trembling hand, for fear lest you should be found guilty of misimproving such precious benefits, and so wrath should be upon you from the Lord. Remember *Hezekiah's* case, great Mercies did he receive, some Praises did he return, but not according to the benefit done unto him ; therefore was wrath upon him from the Lord, and upon all *Judah* for his sake, 2. *Chron.* 32. 25. Therefore go away with a holy Fear upon your hearts, lest you should forget the loving kindness of the Lord, and should not render to him according to what you have received.

Oh my Brethren, stir up your selves to render praises to the Lord : You are the People that G O D hath formed for his Praise, and sent hither for his Praise ; and you should now go Home as so many Trumpets to sound forth the Praises of G O D, when you come among your Friends. There is an Expression, *Psal. 68. 11. The Lord gave the Word, great was the company of them that published it.* So let it be said of the Praises of God now, Great was the company of them that published them. G O D hath sent a whole Troop of you here together, let all these go home and sound the praises of G O D where-ever you come ; and this is the way to make his Praise glorious indeed. Shall I tell you a Story that I have read : There was a certain King that had a pleasant Grove, and that he might make it every way delightful to him, he caused some Birds to be caught, and to be kept up in Cages, till they had learned sundry sweet and artificial Tunes ; and when they were perfect in their Lessons, he let them Abroad out of their Cages into his Grove, that while he was walk-

ing in this Grove, he might hear them singing those pleasant Tunes, and teaching them to other Birds that were of a wilder Note. Brethren, this King is G O D, this Grove is his Church, these Birds are your selves, this Cage is the Prison ; GOD hath sent you hither, that you should learn the sweet and pleasant Notes of his Praise, And I trust that you have learned something all this while, G O D forbid else. Now GOD opens the Cage, and lets you forth into the Grove of his Church, that you may sing forth his Praises, and that others may learn of you too. Forget not therefore the Songs of the House of your Pilgrimage, do not return to your wild Notes again ; keep the Mercy of GOD for ever in a thankful Remembrance, and make mention of them humbly as long as you live ; then shall you answer the end for which he sent you hither : I trust you will not forget this place. When Queen Mary died, She said, *That if they did rip her up, they should find Callis on her Heart.* I hope that men shall find by you hereafter, that the Prison is upon your heart, *I*lchester is upon your heart.

Secondly, Feed and feast your Faith upon Prison-Experiences. Do not think that GOD hath done this only for your present supply. Brethren, GOD hath provided for you, not only for your present supply in Prison, but to lay up for all your Lives, that experience that your Faith must live upon, till Faith be turned into Vision. Learn dependance upon GOD, and confidence in GOD, by all the Experiences that you have had here. *Because thou hast been my help* (saith the Psalmist) *therefore under the shadow of thy Wing will I rejoice.* Are you at a loss at any time, then remember your Fonds. We read in Scripture of a time when there was no *Smith* in all *Israel*, and the *Israelites* were fain to carry their Goads and other Instruments, to be sharpened, down to the *Philistines* : So when your Spirits are low, and when your Faith is dull, carry them to the Prison to be sharpened and quickened. Oh how hath the Lord confuted all our fears ! Cared for all our necessities ! The Faith of some of you was sorely put to it for Corporal Necessities : You came hither, not having any thing considerable to pay for your Charges here, but GOD took care for that : And you left poor miserable families at home, and no doubt but many troublesome thoughts were

were in your minds, what your Families should do for Bread, but **GOD** hath provided for them.

We that are Ministers, left poor starvling Flocks, and we thought that the Countrey had been now stript, and yet **GOD** hath provided for them. Thus hath the Lord been pleased to furnish us with Arguments for our Faith, against we come to the next distres: Though you should be called forth to leave your Flocks destitute, you that are my Brethren in the Ministry, and others their Families destitute, yet doubt not but **GOD** will provide. Remember your Bonds upon all occasions. Whensoever you are in distress, remember your old Friend, remember your tryed Friend.

*Thirdly, Let Divine Mercy be as Oyl to the flame of your Love: O love the Lord all ye his Saints.* Brethren, this is the Language of all **GOD**'s dealings with you, they all call upon you to love the Lord your God with all your hearts, with all your Souls, with all your strength. What hath **GOD** been doing ever since you came to this Prison? All that he hath been doing since you came hither, hath been to pour Oyl into the flames of your Love, thereby to encrease and heighten them. **GOD** hath lost all these Mercies upon you, if you do not love him better than you did before. You have had supplies; to what purpose is it, unless you love **GOD** the more? If they that be in want, love him better than you, it were better you had been in their case. You have had health here, but if they that be in sickness love **GOD** better than you, it were better you had been in Sickness too: See that you love your Father, that hath been so tender of you. What hath **GOD** been doing, but pouring out his Love upon you? How were we mistaken? For my part, I thought that **GOD** took us upon his Knee to Whip us, but he took us upon his Knee to Dandle us. We thought to have felt the strokes of his Anger, but he hath stroked us as a Father his Children, with most deat Affection. Who can utter his loving Kindnes! What (my Brethren) shall we be worse than *Publicans*? the *Publicans* will love those that love them. Will not you return Love for so much Love? Far be this from you, Brethren, you must not only exceed the *Publicans*, but the *Pharisees* too; therefore, surely you must love him that loveth you. This is my Business now to bespeak your love to God,

to unite your hearts to him ; Blessed be GOD for this Occasion, for my part I am unworthy of it. Now if I can get your hearts nearer to GOD than they were, then happy am I, and blessed are you : Fain I would, that all these Experiences should knit our Hearts to GOD more, and endear us for ever to him. What ? So much bounty and kindness, and no returns of Love ? At least no further returns ? I may plead in the behalf of the Lord with you, as they did for the Centurion : *He loveth our Nation* (say they) *and hath built us a Synagogue.* So I may say here, He hath loved you, and poured out his Bounty upon you. How many friendly Visits from those that you could expect but little of ? Whence do you think this came ? It is GOD that hath the Key of all these Hearts. He secretly turned the Cock, and caused them to pour forth kindness upon you : There is not a motion of love in the Heart of a Friend towards you, but it was GOD that put it in.

Fourthly, Keep your Manna in a Golden Pot, and forget not him that hath said so often, *Remember me.* You have had Manna rained plentifully about you, be sure that something of it be kept. Do not forget all the Sermons that you have heard here : O that you would labour to repeat them over, to live them over ! You have had such a Stock that you may live upon, and your Friends too ( if you be communicative ) a great while together : If any thing have been wanting, time for the Digesting hath been wanting. See that you well chew the Cud, and see that you especially remember *the Feasts of Love.* Do not you know who hath said to you so often, *Remember me ?* How often have you heard that sweet Word since you came hither ? What ? Do you think it is enough to remember him for an hour ? No, but let it be a living and lasting remembrance. Do not you write that Name of his in the Dust, that hath written your Names upon his Heart. Your High Priest hath your Names upon his Heart, and therewith is entered into the Holy Place, and keeps them there for a Memorial before the Lord continually. O that his Remembrance might be ever written upon your Hearts, written as with a Pen of a Diamond, upon Tables of Marble, that might never be worn out ! That as *Aristotle* faith of the curious Fabrick of *Minerva*, that he had so ordered the Fabrick,

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brick, that his Name was written in the midst, that if any went to take that out, the whole Fabrick was dissolved. So the Name of *Jesus* should be written upon the substance of your Souls, that they should pull all asunder before they should be able to pull it out.

*Fifthly*, Let the Bonds of your Affliction strengthen the Bonds of your Affection. Brethren, G O D hath sent us hither to teach us among other things, the better to Love one another. Love is lovely, both in the sight of GOD and Men: and if by your Imprisonment you have profited in Love, then you have made an acceptable proficiency. O Brethren, look within; Are you not more indeared one to another? I bless the Lord for that Union and Peace that hath been ever among you; But you must be sensible that we come very far short of that Love that we owe one to another; we have not that love, that indearednes, that tenderness, that complacency, that compassion towards each other, that we ought to have. Ministers should be more indeared one to another, and Christians should be more dear to each other, than they were before. We have eaten and drunk together, and lived on our Fathers Love in one Family together; we have been joyned together in one common Cause, and all put into one Bottom: O let the Remembrance of a Prison, and of what hath passed here, especially those Uniting Feasts, ingage you to love one another.

*Sixthly*, Let prefent Indulgence fit you for future hard-ships, and do not look that your Father should be alwayes dandling you on his Knee. Beloved, G O D hath used you like Fondlings now, rather than like Sufferers: What shall I say? I am at a losſ, when I think of the tender Indulgence and the yearnings of the Bowels of our Heavenly Father upon us. But (my Brethren,) do not look for such Prisons again.

Affliction doth but now Play and Sport with you, rather than Bite you; but do you look that Affliction should hereafter fasten its Teeth on you to purposē: And do you look that the Hand that hath now gently stroked you, may possibly buffet you, and put your Faith hard to it, when you come to the next Tryal. This fondnes of your Heavenly Father is to be expected only while you are young and tender, but afteſ

afterward you must look to follow your Busines, and to keep your distance, and to have rebukes and frowns too when you need them. Bless GOD for what you have found here, but prepare you, this is but the beginning, (shall I say the beginning of Sorrow, I cannot say so; for the Lord hath made it a place of Rejoycing) this is but the entrance of our Affliction; but you must look, that when you are trained up to a better perfection, GOD will put your Faith to harder exercise.

*Seventhly*, Cast up your accounts at your Return, and see whether you have gone as much forward in your Souls, as you have gone backward in your Estates. I cannot be insensible, but some of you are here to very great disadvantage, as to your Affairs in the World, having left your busines so rawly at home in your Shops, Trades, and Callings, that it is like to be no little detriment to you, upon this Account: But happy are ye, if you find at your return, that as much as your Affairs are gone backward, and behind-hand, so much your Souls have gone forward. If your Souls go forward in Grace by your Sufferings, blessed be GOD that hath brought you to such a place as a Prison is.

*Eighthly*, Let the Snuffers of this Prison make your Light burn the brighter, and see that your Course and Discourse be the more savory, serious, and spiritual for this present Tryal. O Brethren! Now the Voice of the Lord is to you, as it is in the Prophet *Isaiah 60.1.* *Arise, and shine, now let your Light shine before men, that others may see your good Works, and glorifie your Father which is in Heaven.* It is laid of those Preachers beyond Sea, that have been sent into *England*, and here reaped the benefit of our *English* practical Divinity: At their Return, they have Preached so much better than they had wont to do, that it hath been said of them: *Apparuit hunc fuisse in Anglia.* So do you my Brethren, Live so much better than you had wont, that when men shall see the change in your Lives, they may say of you, *Apparuit hunc fuisse in Custodia.* See that your whole Course and Discourse be more Spiritual and Heavenly than ever; See that you shine in your Families when you come Home; be you better Husbands, better Masters, better Fathers, study to do more than you have done this way, and to approve your selves better in your Family-Relations than you did before; that the favour

of a Prison may be upon you in all Companies, then will you praise and please the Lord.

*Ninthly*, And lastly, See that you walk *Accurately*, as those that have the Eyes of GOD, Angels, and Men, upon you : (my Brethren) you will be looked upon now with very curious Eyes. GOD doth expect more of you than ever ; for he hath done more for you, and he looketh what Fruit there will be of all this. Oh ! may there be a sensible change upon your Souls, by the Showres that have fallen in Prison, as there is in the greenness of the Earth by the shewres that have fallen lately abroad.

*By way of Dehortation also, I have these four things to Leave with you.*

*First*, Revile not your Persecutors, but bless them, and pray for them, as the Instruments of conveying great Mercies to you. Do not you so far forget the Rule of Christ, as when you come home, to be setting your Mouths to talk against those that have injured you. Remember the Command of your Lord, *Bless them that curse you, pray for them that despitefully use you, and persecute you.* Whatsoever they intended, yet they have been Instruments of a great deal of Mercy to us ; and so we should pray for them, and bless GOD for the good we have received by them.

*Secondly*, Let not the humble acknowledgment of GOD's Mercy degenerate into Proud, Vain-glorious Boasting, or Carnal-triumph. I beseech you, see that you go home with a great deal of fear upon your Spirits in this respect, lest Pride should get advantage of you, lest instead of humble acknowledging GOD's Mercy, there should be Carnal boasting. Beware of this, I earnestly beg of you, for this will very much spoil your Sufferings, and be very displeasing in the sight of GOD. But let your acknowledging of his Mercy, be ever with humble Self-abasing Thankfulness, and be careful that you do not make his Mercies to be the Fuel of your Pride, which were to lose all at once.

*Thirdly*, Be not Prodigal of your Liberty upon a conceit that the Prisons will be easie, nor fearful of adventuring your selves in the way of your Duty. Alas ! I am afraid of both these

these extremes on the one hand, lest some among us, having found a great deal of Mercy here, will now think there is no need of any Christian prudence, which is always necessary, and is a great duty. It is not cowardise to make use of the best means to preserve our Liberty, not declining our Duty. On the other side, there is fear lest some may be fearful, and ready to decline their Duty ; because they have newly tasted of a Prison for it. Far be it from you to distrust GOD, of whom you have had so great experience, but be sure you hold on in your duty, whatsoever it cost you.

*Fourthly*, Do not load others with censures, whose Judgment, or Practice, differs from yours, but humbly bless GOD that hath so happily directed you. You know all are not of the same mind as to the Circumstances of Suffering, and all have not gone the same way. Far be it from any of you (my Brethren) that you should so far forget your selves, as to be unmerciful to your Brethren, but bleſs GOD that hath directed you into a better way. Your charity must grow higher than ever ; GOD forbid that you should increase in Censures, instead of increasing in Charity.

Having spoken to my Fellow-Prisoners, I have two Words to speak to you our Friends and Brethren with us.

*First*, Let our experience be your encouragement. O love the Lord, ye our Friends, love the Lord, fear him for ever, believe in him, trust in him for ever, for our sakes ; we have tasted of the kindness of GOD.

You know how good GOD hath been to us in Spirituals & in Temporals. Encourage your hearts in the Lord your God, serve him the more freely and gladly for our sakes. You see we have tryed, we have tasted how good the Lord is : Do you trust him the more, because we have tryed him so much, and found him a Friend so Faithful, so Gracious, that we are utterly unable to speak his Praise. Go on and fear not in the way of your Duty : *Verily there is a reward for the Righteous.* GOD hath given us a great reward already, but this is but the least, we look for a Kingdom.

*Secondly*, and lastly, My desire is to our Friends, that they will all help us in our Praises. Our Tongues are too little to speak forth the Goodness and the Grace of GOD, do you help us in our Praises. Love the Lord the better, Praise him the

more

more, and what is wanting in us, let it be made good by you. O that the Praises of GOD may sound abroad in the Country by our means, and for our sakes.

HE was prevented of going to the Waters, by his last Imprisonment; for want of which, his Distempers increased much upon him all the Winter after, and the next Spring more; yet not so as to take him fully off from his Work, but he Preached, and kept many Dayes, and Administred the Sacrament among them frequently.

But going up to the Waters in *July 1667*, they had a contrary effect upon him, from what they had at first: For after three dayes taking them, he fell into a Feaver, which seised on his Spirits, and decayed his strength exceedingly, so that he seemed very near Death: But the Lord then again revoked the Sentence passed upon him, and enabled him in six Weeks to return again to his People, where he much desired to be: But finding, at his return, great decay of his strength, and a weaknes in all his Limbs, he was willing to go to *Dorchester*, to advise further with Doctor *Loe*, a very Worthy and Reverend Phyitian, from whom he had received many Medicines, but never conversed with him, nor had seen him, which he conceived might conduce more to his full Cure.

The Doctor soon perceiving my Husbands weaknes, perfwaded him to continue for a fortnight or three weeks there, that he might the better advise him, and alter his Remedies, as he should fee occasion; which motion was readily yeelded unto by us.

But we had not been there above five dayes, before the use of all his Limbs was taken away on a sudden; one day his Arms wholly failing, the next his Legs; so that he could not go, nor stand, nor move a Finger, nor turn in his Bed, but as my self and another did turn him night and day in a Sheet: All means failing, he was given over by Phyitians and Friends, that saw him lie some weeks in cold Sweats night and day, and many times for some hours together, half his Body cold, in our apprehensions, dying; receiving nothing but the best Cordials that Art could invent, and Almond Milk, or a little thin Broth once in three or four days. Thus he lay from *September 28*, to *November 16*, before he began

began to Revive, or it could be discerned that Remedies did at all prevail against his Diseases : In all this time he was still cheerful, and when he did speak, it was not at all complaining, but always praising and admiring God for his Mercies ; but his Spirits were so low, that he spake seldom, and very softly. He still told us he had no pain at all, and when his Friends admired his Patience, he would say ; God had not yet tryed him in any thing, but laying him aside out of his Work, and keeping him out of Heaven ; but through Grace he could submit to his pleasure, waiting for him : It was *Pain* he ever feared, and that he had not yet felt ; so tender was his Father of him ; and he wanted strength (as he often told us) to speake more of his Love, and to speak for God, who had been, and still was so gracious to him. Being often askt by my self and others, how it was with his Spirit in all this weakness ? He would answer ; He had not those *ravishing joys* that he expected, and that some Believers did partake of ; but he had a sweet serenity of Heart, and confidence in God, grounded on the Promises of the Gospel, and did believe it would be well with him to all eternity.

In all this time, I never heard one impatient word from him, nor could upon my strictest observation, discern the least discontent with this state ; though he was a pitiful Object to all others that beheld him, being so consumed, besides the loss of the use of his Limbs : Yet the Lord did support and quiet his Spirit, that he lay as if he had *endured* nothing ; breaking out often most affectionately in commanding the kindness of the Lord to him, saying, Goodness and Mercy had followed him all his dayes.

And indeed the loving kindness and care of God was singular to us in that place, which I cannot but mention to his praise.

We came Strangers thither, and being in our Inne, we found it very uncomfortable ; yet were fearful to impose our selves on any private House : But necessity enforcing, we did enquire for a Chamber, but could not procure one ; the Small-Pox being very hot in most Familys, and those that had them not, dayly expecting them, and so could not spare Rooms, as else they might. But the Lord who saw our affliction, inclined the heart of a very good Woman, (a Ministers

sters Widdow) one Mrs. *Bartler*, to come and invite us to a Lodging in her House; which we readily and thankfully accepted of; where we were so accommodated, as we could not have been any where else in the Town, especially in regard of the assistance I had from four young Women who lived under the same roof, and so were ready, night and day, to help me, (I having no Servant nor Friend near me) we being so unsettled, I kept none, but had always tended him my self to that time: And the Ministers and Christians of that place were very compassionate towards us, visiting and Praying with and for us often: And Dr. *Loſe* visited him twice a Day for twelve or fourteen Weeks, except when he was called out of Town, refusing any Fees tendered to him: The Gentry, in and about the Town, and others, sending to us what-ever they imagined might be pleasing to him; furnishing him with all delicates that might be grateful to one so weak; So that he wanted neither Food nor Physick, having not only for necessity, but for delight; and he did much delight himself in the consideration of the Lord's kindness to him in the Love he received, and would often say, *I was a Stranger and Mercy took me in; in Prison, and it came to me; sick and weak, and it visited me.* There were also ten young Women, besides the four in the House, that took their turns to watch with him constantly; for twelve Weeks space I never wanted one to help me: And the Lord was pleased to shew his power so in strengthening me, that I was every night (all these Weeks in the depth of Winter) one that helped to turn him, never lying out of the Bed one night from him, but every time he called or wanted any thing, was waking to assist her in the Chamber, though as some of them have said, they did tell that we did turn him more than 40. times a Night, he seldom sleeping at all in the Night, in all those Weeks: Though his tender Affections were such, as to have had me sometimes lain in another Room; yet mine were such to him, that I could not bear it; the thoughts of it being worse to me than the trouble or disturbance he accounted I had with him, for I feared none would do any thing about him with such ease; neither would he suffer any one all the day to touch him but me, or to give him any thing that he did receive; by which I discerned it was most grateful to him.

and therefore so to me ; And I never found any want of my Rest, nor did get so much as a Cold all that Winter, though I do not remember that for 14 or 15 years before, I could ever say I was one month free of a most violent Cough, which if I had been molested with then, would have been a great addition to his and my affliction ; and he was not a little taken with the goodness of God to me in the time of all his sickness, but especially that Winter ; for he being not able to help himself in the least, I could not be from him night nor day, with any comfort to him or my self.

In this condition he kept his Bed till December the 18th. And then, beyond all expectation, though in the depth of Winter, began to revive and go out of his Bed ; but he could neither stand nor go, nor yet move a finger ; having sense in all his Limbs, but not the least motion : As his strength did increase, he learnt to go, (as he would say) first by being led by two of us, then by one ; and when he could go one turn in his Chamber, though more weakly, and with more fear than the weakest Child that ever I saw, he was wonderfully taken with the Lord's Mercy to him : By February he was able, with a little help, to walk in the Streets ; (but not to feed himself) nor to go up or down stairs without much help.

When he was deprived of the use of his Limbs, looking down on his Arms, as I held him up by all the strength I had : He again lifted up his Eyes from his useless Arms to Heaven, and with a cheerful countenance said : *The Lord hath given, and the Lord hath taken, and blessed be the Name of the Lord.*

Being asked by a Friend, How he could be so well contented to lie so long under such weakness ? He answered,

*What, is God my Father, Jesus Christ my Saviour, and the Spirit my sweet Friend, my Comforter, and Sanctifier, and Heaven my Inheritance ? Shall I not be content without Limbs and Health ? Through Grace I am fully satisfied with my Father's pleasure.*

To another that asked him the same, he Answers, *I have chosen God, and he is become mine, and I know with whom I have rested my self, which is enough : He is an unreasonable wretch that cannot be content with a God, though he had nothing*

thing else : *My interest in God is all my joy.*

His Friends (some of Tawnton) coming to Dorchester to see him, he was much revived, and would be set up in his Bed, and have all the Curtains drawn, and desired them to stand round about the Bed, and would have me take out his Hand, and hold it out to them, that they might shake him, though he could not them ; as he used formerly to do, when he had been absent from them : And as he was able, thus he spake to them : *O how it rejoices my heart to see your Faces, and to hear your Voices, though I cannot speak as heretofore to you : Methinks I am now like Old Jacob, with all his Sons about him : Now you see my weak estate ; thus have I been for many weeks, since I parted with Tawton, but God hath been with me, and I hope with you ; your Prayers have been heard, and answered, for me many ways ; the Lord return them into your own Bosoms. My Friends, Life is mine, Death is mine, in that Covenant I was preaching of to you, is all my Salvation, and all my desire ; although my Body do not prosper, I hope through Grace my Soul doth.*

*I have lived a sweet Life by the Promises, and I hope through Grace can Die by a Promise : It is the Promises of God which are everlasting, that will stand by us : Nothing but God in them will stand us in a day of Affliction.*

*My dear Friends, I feel the power of those Doctrines I Preached to you, on my Heart : Now the Doctrines of Faith, of Repentance, of Self-denial ; of the Covenant of Grace, of Contentment, and the rest ; O that you would live them over, now I cannot Preach to you.*

*It is a shame for a Believer to be cast down under Afflictions, that hath so many glorious Priviledges, Justification, Adoption, Sanctification, and eternal Glory. We shall be as the Angels of God in a little while : Nay, to say the truth, Believers are, as it were, little Angels already, that live in the power of Faith. O my Friends ! Live like Believers, trample this dirty World under your feet ; Be not taken with its Comforts, nor disquieted with its Crosses, You will be gone out of it shortly.*

When they came to take their leaves of him, he would Pray with them as his weak state would suffer him ; and in the words of Moses, and of the Apostles, Blest them.

The same he alwayes used after a Sacrament: *The Lord bless you and keep you, the Lord cause his Face to shine upon you, and give you peace. And the God of Peace, that brings again from the Dead our Lord Jesus, through the Blood of the Everlasting covenant, make you perfect in every good Work to do his Will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory, for ever and ever. Amen.*

And then spake thus, [Farewell, farewell my dear Friends] Remember me to all Taunton; I beseech you and them, if I never see your faces more, go Home and live over what I have preached to you, and the Lord provide for you when I am gone; O! let not all my labours and sufferings, let not my wasted strength, my useless Labours, rise up in judgment against you at the great Day of the LORD.

Another time, some coming to Visit him there, he spake thus to them: O! my Friends, let your whole Conversation be as becomes the Gospel of Christ; whether I am present or absent, live to what I have spoken to you in the Name of the Lord: Now I cannot Preach to you, let my wasted strength, my useless Labours, be a Sermon to you: Behold me, I cannot move a finger; all this is come upon me for your sakes, and the Gospel; It is for Christ and you that I have thus spent out my self & I am afraid of you, lest some of you, after all that I have spoken to you, shalld be lost in the World. There are many Professors who can pray well, and talk well, whom we shall find at the left Hand of Christ another day: You have your Trades, your Estates, your Relations; be not taken with these, but with God: O live on him! For the Lord's sake go Home and take heed of the World, worldly Cares, worldly Comforts, worldly Friends, &c. Saying thus,

*The Lord having given Authority to his Ministers to bless his People, accordingly I bless you in his Name, using the same words as before, and so parted with them; with many other dear expressions of his Love to them and the Town.*

And thus He was used to Converse with all that came to Visit him, as He was able, looking alwayes cheerfully upon them, and never complaining of any Affliction He was under, except it were to excite his Taunton Friends to their Duties.

In February, he being very desirous to return among his People, he moved it to his Doctor, who consented to it, fearing that Air might be too keen for him in March: And hoping that it might much add to his Cure, to satisfie his mind.

In a Horse-Litter I removed him: He was much pleased at the sight of the Place, and his People, who came flocking about him; and he seemed to increase in strength, so that he was able to feed himself the Week after he came Home: But I fearing the frequent Visits of his Friends might be prejudicial to him, perswaded him to remove to Mr. Mallacks House, which he was again invited to, and most courteously entertained.

And thus he continued increasing in strength, till the beginning of April, and then he began to decline again, and was taken after some dayes with Convulsion Fits, as he sat in his Chamber one Afternoon, and had three or four more Fits that Night: But in the use of Means, through God's Blessing, he had no more in three Weeks. One Evening being in his Chamber, he desired me to leave him a while alone; which I was very unwilling to do, but his importunity made me to go down from him: But in less than half a quarter of an hour, he was fallen to the Ground in one of his former Fits, and had hurt his Face; and from his Nose came much Blood, which was very clotted and corrupt, which Physicians seeing, did conclude (though it were grievous to me, that under such Weakness, he should have so sad an Accident) that the fall saved his Life: For had not that Blood come from his Head, he had, so far as they could rationally judge, died in that Fit, which took away his Senses for the present; but he went to Bed, and slept so well that night, as he had not in many Weeks before; so that my Self, and Friends, feared that he had been in an Apoplexy: But he awaked about six in the Morning, much refreshed, and full of the Praises of God for his Mercies to him, being very sensible how suddenly he was surprised the Evening before. After this, he lived alwayes expecting Death, saying often to me and his Friends, *It is but a Puff, and I am gone:* And therefore would, every Night after he had been at Prayer, bid all the Family farewell, telling them, *He might be dead before the Morning;* and drop-

ing some holy Counsels to them, would depart to his Chamber: All the while I was undressing him, he would be discoursing of Spiritual things, it being all his delight; and when we lay down to rest, his last words were usually, [ *We shall shortly be in another Bed, therefore it is good to mind it, and provide for it space; farewell my Dear Heart, the Lord bless thee* ] and so he would go to his Rest. In his Health and Sickness, his first Speeches in the Mornings would be, [ *Now we have one day more; here is one more for God; now let us live well this day; work hard for our Souls; lay up much Treasure in Heaven this day, for we have but a few to live.* ]

After this, the strength of his Limbs, which were decayed, returned again, and he was, beyond all expectation, so far recovered, that we had no fears of his relapsing again: His Appetite, and Rest, and all repaired. But about the sixth of May, he began again to find weakness in his Stomach, which in a few dayes so grew upon him, that he lost his Limbs again; and on the 12th of May, in the Morning, having lain some dayes and nights in cold Sweats, as heretofore at Dorchester, he was again seised with Convulsions, first lying four hours with his eyes fixed to Heaven, not speaking one Word, nor in the least moving himself, my self and Friends weeping by him, at last he spake to us with a very audible Voice, [ *Weep not for me, my Work is done* ] and seemed to be full of Matter to utter to us, but was immediately seised with a terrible Convulsion, which was sad to behold; it so altered his Countenance, and put him into such Sweats, that 'twas strange to see how the drops lay and run down his Face, and Hands, and Body: This held him two hours or more, and ceased, but he was left by it without any sense; and in a quarter of an hour, or little more, fell into another, in which he rattled, and was cold, so that we apprehended every breath would be his last. The Phyſitian who was then by him, accounted his Pulse to be gone, and that he would be dead in a few minutes: But the Lord shewed his Power here once again in raising him, so that many that came and saw him, that heard the next day he was alive, would not believe till they came and saw him again. These violent Fits went off about twelve a Clock, and he revived, but had no sense to conyerge with us

till the next day, nor did he perfectly recover them four dayes after, and then was as befor, and so continued very weak till July, no strength coming into his Hands or Legs; for the most part confined to his Bed, but still cheerful in his Spirit, and free to discourse with any that came to visit him, as long as he was able.

But the Lord had yet more work for him to do: I seeing him lie so hopeless, as to his Life or Limbs, and considering the Winter was growing on apace, I proposed it to the Doctors to have him to the *Bath*; some were for it, others against it; acquainting my Husband with it, he was much pleased with it, and so earnest in it, that I sent immediatly to *Bath* for a Horse-Litter, and the Lord was pleased strangely to appear in strengthening him for his Journey; so that he that had not in many Weeks been out of his Bed and Chamber, was able in two dayes to reach near forty miles, (but when he came to *Bath*, the Doctors there seemed to be much amazed to behold such an Object, professing they never saw the like) much wondering how he was come alive such a Journey, and doubted much to put him in: But he having tryed all Artificial Baths, and Oynments, and Plaisters before, he resolved, against their Judgment, to adventure himself.

At his first appearing in the *Bath*, being wasted to Skif and Bone, some of the Ladies were affrighted, as if Death had been come in among them, and could not endure to look towards him.

The first time he went in, he was able to stay but a litt'e while, but was much refreshed, and had no Symptom of his Fits, which he feared the *Bath* might have caused again: Through the blessing of the Lord upon this means, without any thing else, except his drinking of Goats-Milk, he tha was not able to go nor stand, nor move a Finger, could in three Weeks time walk about his Chamber, and feed himself: his impaired Appetite was again restored, and his strength so increased, that there seemed no doubt to the Physicians of his full Recovery, he having not the least sign of any inclination to his Fits, from the Twelfth of May till his Death drew nigh.

In this time of his being in *Bath*, his Soul was far more

strengthened with Grace; so that my self, and all that beheld him, and conversed with him, discerned sensibly his growth; and he was in the Nights and Dayes, so frequently with God, and often in such ravishments of Spirit, from the Joys & Consolations that he received from the Spirit of God, that it was oftentimes more than he could express, or his bodily strength could bear; so that for my own part, I had less hopes of his continuance on Earth than ever before: For I perceived plainly, the Lord had spared him but to recover strength of Grace, and to make him a more evident instance of his singular Love, before he took him hence.

He being now more cheerful than formerly, and more exceedingly affectionate in his carriage to me, and to all his Friends, especially with those that were most Heavenly, the Lord was pleased to order it in his Providence; there were many such then who came to use the Bath, as Mr Fairclough and his Wife, Mr. How of Torrington, Mr. Joseph Barnard and his Wife, and several of our Taunton Friends, and of Bristol Ministers and others, which was a great comfort to us.

His parts seemed to be more quick in his Converses, whatever he was put upon, either by Scholars, or those that were more Inferior. He had many Visitors there, both of strangers and Friends, who were willing to see him, and discourse with him, having heard what a monument of Mercy he was; and he would to all of them, so amplifie upon all the Passages of Gods dealings with him, as was very pleasant to all that heard him; and did affect many that were strangers to God, and to Religion, as well as to him.

He found much favour, even among the worst, both Gentry and others (such as would make a scoff at Religion, or holy Discourse from others) would hearken to him. Though he did often faithfully reprove many for their Oaths, and excesses in Drinking, their lascivious Carriages, which he observed in the Bath; and there was none of them but did most thankfully accept it from him, and shewed him more respect after, than they had done before: In which he observed much of Gods goodness to him, and would often say to me: *O! how good is it to be faithful to God.* The vilest of these Persons, as I was by several informed, said of him, *That he never spake with such a man in his life.*

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His Reproofs were managed with so much respect to their Persons, and the honourable esteem he had of their Dignity, that they said, *They could not but accept his Reproofs, though very close and plain*: And his way was, sometime before he intended to reprove them, he would often in the Bath Converse with them, of things that might *e taking with them*; and did so ingage their Affections, that they would willingly every day converse with him: He being furnished (from his former Studies) for any Company, designing to use it still for Holy ends; by such means hath caught many Souls.

While he was in this place, though he had many Diversions, by his using the Bath constantly every day, and his frequent Visits, besides his Weakness, yet he kept his constant Seasons, four times a Day, for his Holy Retirements, walking in the Morning constantly at or before five a Clock, and would not be disturbed till about seven, when he was carried to the Bath. Having the Curtains drawn close, he spent his time in Holy Meditation, and Prayer, and Singing, and once again before Dinner, but then he spent less time; and about half an hour before two in the Afternoon, just before he went abroad.

For though he never attained to so much strength as to be able to walk abroad in the Streets without my leading him, or some other, yet he would be employed for his Lord and Master. His Chair-men that used to carry him to the Bath, he appointed to fetch him about Three a Clock, who carried him to Visit all the Schools and Almes-houses, and the Godly Poor, especially the Widdows; to whom he would give Money, and with whom he would Pray; and Converse with them concerning their Spiritual States, according as their Necessities required; engaging those that were Teachers, and Governours to Teach the *Assemblies Catechism*, buying many Dozens, and giving them to distribute to their Scholars; and many other small Books which he thought might be useful for them: and then would come and see, in a Week or Fortnight, what progress they had made: He also ingaged several to send their Children once a Week to him to be Catechised; which they did hearken to him in: And we had about sixty or seventy Children every Lord's-Day to our Lodging, and they profited much by his Instructions, till some took such

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such offence at it, that he was forced to desist, and the School-Master was threatened to be cited to Wells before the Bishop, and many others affrighted from it.

He also sent for all the godly Poor he could find in that place, and entertained them at his Chamber, and gave to them every one as he was able, as a Thank-Offering to the Lord for his Mercy to him, and desired them, with several others, to keep a day of Thanksgiving for him ; Mr. Fairclough, Mr. How, and Himself, performing the duties of the day.

Thus though his Sickness had been long, and his Expences great, he thought he could never spend enough for him from whom he had received all : He constantly gave Money or Apples to all the Children that came to be catechized by him, to ingage them, besides all he gave to the Teachers, and Poor, which indeed was beyond his ability, considering his Estate : But I am perswaded, he did foresee that his time would be but short ; and having made a competent and comfortable provision for me, he resolved to lay up the rest in Heaven ; he did often say to me, *If he lived never so long, he would never increase his Estate, now I was provided for ; he having no Children, God's Children should have it.*

But he was yet again designing what he might do before he took his leave of the World : And his next work was, to send Letters to all his Relations and intimate Friends, in most of which he urges them to observe his Counsels, for they were like to be his last to them. I always wrote for him, for he could not, by reason of his weakness, write a Line.

At this time he had a great desire to go to Mr. Joseph Barnard, which was about five Miles from Bath, there to finish his last Work for God, that ever he did on Earth ; which was to promote the Exercise of Catechising in *Somersesbire* and *Wilsbire* : Mr. Barnard having had a great deliverance as well as himself, he proposed this to him as their Thank-Offering to God, which they would joyntly tender to him. They had ingaged one to another, to give so much for the Printing of six thousand of the *Assemblies Catechism*, & among other Friends, to raise some Money, for to send to every Minister that would ingage in the Work, and to give to the Children for their Incentivement in Learning : This Work was finished by Mr. Barnard, after my Husband was gone to his Rest.

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He finding himself to decline again, apprehended it was for want of using the *Bath*, and therefore desired to return, and I being fearful he should ride home, seeing some Symptoms of his Fits, sent for the Horse-Litter, and so carried him again to *Bath*: Where, by the Doctors advice, after he had taken some things to prepare his Body, he made use of the Hot *Bath* ( the *Cross-Bath* being then too cold ) and so he did for four dayes, and seemed to be refreshed, and the strength that he had in his Limbs to recover, rather than abate; and two of his *Taunton* Friends coming to see him, he was cheerful with them: But on the third of *November*, I discerned a great change in his Countenance, and he found a great alteration in himself, but concealed it from me, as I heard after: For some Friends coming to visit him, he desired them to pray for him, for his time was very short; But desired them not to tell me of it: All that day he would not permit me to move out of the Chamber from him, except once while those Friends were with him. After we had dined, he was in more then ordinary manner transported with Affection towards me; which he expressed, by his returning me thanks for all my pains and care for him and with him, and putting up many most affectionate requests for me to *G O D*, before he would suffer me to rise as we sat together: At Night again, at Supper, before I could rise from him, he spake thus to me.

Well, now my dear Heart, my Companion in all my Tribulations and Afflictions, I thank thee for all thy pains and labours for me, at Home and Abroad, in Prison and Liberty, in Health and Sickness; reckoning up many of the Places we had been in, in the dayes of our affliction: And with many other most endearing and affectionate Expressions, he concluded with many Holy Breathing to God for me, that he would re-quite me, and never forget me, and fill me with all manner of Grace and Consolations, and that his Face might still shine upon me, and that I might be supported and carried through all difficulties.

After this he desired me to see for a *Practice of Piety*; and I procuring one for him, he turned his Chair from me, that I might not see, and read the *Meditations about Death* in the *Latter end* of that Book; which I discerning, askt of him, Whether

ther he did apprehend his end was near? To which he replied, *He knew not, in a few dyes I would see;* and so fell into Discourse, to divert me; desiring me to read two Chapters to him, as I used to do every night; and so he hasted to Bed, not being able to go to Prayer; and with his own hands did very hattily undoe his Coat and Doublet, which he had not done in many Months before: As soon as he was in Bed he told me, He felt some more than ordinary Stoppage in his Head; and I brought him something to prevent the Fits, which I feared: But in a quarter of an Hour after he fell into a very strong Convulsion; Which I being much affrighted at, called for help, and sent for the Doctors; used all former and other means, but no success the Lord was pleased to give them to any: But they continued for two Days and Nights, not ceasing one hour.

This was most grievous to me, that I saw him so like to depart, and that I should hear him speak no more to me; fearing it would harden the Wicked to see him removed by such a stroak: For his Fits were most terrible to behold: And I earnestly besought the Lord, that if it were his pleasure, He would so far mitigate the heavy stroak I saw was coming upon me, by causing him to utter something of his Heart before He took him from me: which he graciously answered me in; for he that had not spoke from Tuesday Night, did on Friday Morning, about three a Clock, call for me to come to him, speaking very understandingly, *between Times,* all that day: But that Night, about nine a Clock, *he brake out with an audible voice, speaking for sixteen hours together,* those and such like words as you formerly had account of; and did cease but a very little space, now and then, all the Afternoon, till about six on Saturday in the Evening, when he departed.

About three in the Afternoon he had, as we perceived, some conflict with Satan; for he uttered these words;

*Away thou foul Fiend, thou Enemy of all Man-kind, thou subtile Sophister, art thou come now to molest me! Now I am just going! Now I am so weak, and Death upon me. Trouble me not, for I am none of thine! I am the Lords, Christ is mine, and I am his: His by Covenant; I have sworn myself to be the Lords, and his I will be: Therefore be gone.*  
These

These last words he repeated often, which I took much notice of; That his covenanting with God was the means he used to expel the Devil and all his Temptations.

The time we were in Bath, I had very few hours alone with him, by reason of his constant using the Bath, and Visits of Friends from all Parts thereabouts, and sometimes from Tawton; and when they were gone, he would be either returying to GOD, or to his Rest: But what time I had with him, he alwayes spent in Heavenly and Profitable Discourse, speaking much of the Place he was going to, and his Desires to be gone. One Morning as I was dressing him, he looked up to Heaven and smiled, And I urging him to know why, He answered me thus,

*Ah my Love, I was thinking of my Marriage Day, it will be shortly: O what a joyful day will that be! Will it not, thinkest thou my dear Heart?*

Another time, bringing him some Broth, he said, *Blessed be the Lord for these refreshments in the way home; but O how sweet will Heaven be!*

*Another time, I hope to be shortly where I shall need no Meat, nor Drink, nor Cloaths.*

When he looked on his weak consumed Hands, he would say, *These shall be changed; This vile Body shall be made like to Christ's Glorious Body.*

*O what a glorious Day will the Day of the Resurrection be! Methinks I see it by Faith; How will the Saints lift up their heads and rejoice, and how sadly will the wicked World look then!*

*O come let us make haste, our Lord will come shortly, let us prepare.*

*If we long to be in Heaven, let us hasten with our Work; for when that is done, away we shall be fetcht.*

*O this vain, foolish, dirty World, I wander how reasonable Creatures can so dote upon it! What is in it worth the looking after! I care not to be in it longer than while my Master hath either Doing or Suffering Work for me, were that done, farewell to Earth.*

He was much in commanding the Love of Christ, and from that exciting himself and me to obedience to him, often speaking of his Sufferings and of his Glory.

Of his Love-Letters, as he called the Holy History of his Life, Death, Resurrection, Ascension, and his Second coming; The thoughts of which he seemed always to be much ravished with.

He would be frequently reckoning the choice Tokens Christ had sent him, which I remember he would frequently reckon up, 1. *The Pardon of Sin.* 2. *A Patent for Heaven.* 3. *The Gift of the Spirit.* 4. *The Robe of his Righteousness.* 5. *The Spoyle of Enemies.* 6. *The Charter of all Liberties and Priviledges.* 7. *The Guard of his Angels.* The consideration of this last he did frequently solace himself in, saying to me often, when we lived alone in the Prison, and divers other Places; *Well, my Dear, though we have not our Attendants and Servants as the Great Ones, and Rich of the World have, we have the Blessed Angels of God still to wait upon us, to minister to us, and to watch over us while we are sleeping; to be with us when journeying, and still to preserve us from the rage of Men and Devils.*

He was exceedingly affected with the three last Chapters of *Saint John's Gospel*, especially Christ's parting Words, and Prayer for his Disciples. But it is time for me to set a stop to my Pen, God did pour into him, and he did pour out so much, that it was scarce possible to retain the Converses of one day, without a constant Register: His Heart, his Lips, his Life was filled up with Grace; in which he did shine both in Health and Sickness, Prosperity and Adversity, in Prison and at Liberty, in his own House, and in the Churches of Christ, wherever he came: I never heard any that conversed with him, but would acknowledge it was to their advantage.

At my Husband's first coming to *Taunton*, he was entertained by Mr. *Newton* as a Scourner, and after he was ordained in *Taunton* in a Publick Association-Meeting, he administered all Ordinances jointly with him; though he were but an Assistant, Mr. *Newton* would have it so, who dearly loved him, and highly esteemed of him; and seeing him restless in his Spirit, and putting himself to many tedious Journeys to visit me, (as he did once a Fortnight 25 miles) he persuaded him to marry, contrary to our purpose, we resolving to have lived much longer single: The 4th of October 1655, after a year and two Months acquaintance, our Marriage was consummated.

And

And we lived together with Mr. Newton, near two years, where we were most courteously entertained, and then hoping to be more useful in our Station, we took a House, and I having been always bred to work, undertook to teach a School, and had many Tablers, and Scholars, our Family being seldom less than Twenty, and many times Thirty; My School usually fifty or sixty of the Town and other places. And the Lord was pleased to bless us exceedingly in our endeavours: So that many were converted in a few years, that were before Strangers to God: All our Scholars called him Father: And indeed he had far more care of them than most of their natural Parents, and was most tenderly affectionate to them, but especially to their Souls.

His course in his Family was Prayer, and reading the Scriptures, and singing twice a day, except when he catechised, which was constantly once, if not twice a Week: Of every Chapter that was read, he expected an account of, and of every Sermon, either to himself or me: He dealt with them and his Servants frequently together, and apart, about their Spiritual states, pressing them in all their Duties, both of First and Second Table, and calling them strictly to account, Whether they did not omit them. He also gave their Bodies suitable to their Capacities and Condition, which they gave a weekly account of to him or me; but too often by publick Work was he diverted, as I am apt to think, who knew not so well what was to be preferred.

His Lord's Days Work was great, for though he Preach'd but once in his own Place, yet he was either desired by some of his Brethren to supply theirs on any exigency, or would go where was no Minister; and so was forced often to leave his Family to me, to my great grief and loss: In his Repetitions in Publick, as well as Catechising, his own Family came all in their turns, to Answer in the Congregation, both Scholars and Servants.

When I have pleaded with him for more of his time with my Self and Family, he would answer me: His Ministerial Work would not permit him to be so constant as he would; for if he had Ten Bodies and Souls, he could employ them all, in, and about Taunton: And would say, *As my Dear, I know thy Soul is safe; But how many that are Perishing have*

have I to look after? O that I could do more for them!

He was a Holy, Heavenly, Tenderly-Affectionate Husband, and I know nothing I could complain of, but that he was so taken up, that I could have but very little converse with him.

He was a faithful reprever of anything he saw amiss in me, which I took as a great evidence of his real good will to my Soul; and if in any thing the goe me offence, which was but seldom, he would deny himselfe, to acknowledge it, and desire me too pass it by, professing to me he could never rest till he had done it; and therlikew<sup>e</sup> I was ready to doe him, as there was farre more reason; by which boarke if any difference did arise, it was soon over with psalm 100 in 10 minuts. 12.50

He was a very tender Master to his Servants, every way expressing it to their Souls and Bodies, giving them that encouragement and the places they could desire, expecting from his whole family that respect and obedience to his Commands, which he is ready to reprove them, reproving them that were careless and negligent in obeying them, as himself or any other.

He was frequent in keeping solemn dayes of Humiliation,  
especially against his sacramentall sins. Now as he did not

He did by his frisht obseruacione of the Sabbath, the Duties of which He did perform with such joy and alacrity of Spirit, as was most pleasant to myn with hym, both in Publick, and in the Familiy, when we could enjoy hym: And this he did much press upon Christiahs, to spend their Sabbaths more in Praises and Thanksgivings, as days of holy rejoicing in our Redeemer.

All the time of his Health he did rise constantly at, or before

before four of the Clock, (and on the Sabbaths sooner, if he did wake) he would be much troubled if he heard any Smiths, or Shoemakers, or such Tradesmen at work at their Trades, before he was in his Duties with God : Saying to me often, *O how this Noise shames me ! Doth not my Master deserve more than theirs ?* From four till eight, he spent in Prayer, Holy Contemplation, and singing of Psalms, which he much delighted in, and did daily practise alone, as well as in his Family : Having refreshed himself about half an hour, he would call to Family-Duties, and after that to his Studies, till eleven or twelve a Clock, cutting out his Work for every hour in the Day. Having refreshed himself a while after Dinner, he used to retire to his Study to Prayer, and so A-broad among the Families he was to visit, to whom he always sent the day before ; going about two a Clock, and seldom returning till seven in the Evening, sometimes later : He would often say, *Give me a Christian that counts his time more precious than Gold.* His Work in his publick Ministry in *Taunton*, being to Preach but once a Sabbath, and Catechise ; he devoted himself much to private Work, and also Catechised once a Week in Publick besides, and repeated the Sermon he Preached on the Sabbath-Day, on Tuesday in the Evening.

He found much difficulty in going from House to House, because it had not been practised a long time by any Minister in *Taunton*, nor by any others of his Brethren ; and he being but a Young Man, to be looked upon as singular, was that which called for much Self-denial, which the Lord inabled him to Exercise : For after he had Preached up in Publick the Ministers Duty to their People, and theirs to receive them when they came to them for their Spiritual Advantage, he set speedily upon the Work.

In this Work, his course was to draw a Catalogue of the Names of the Families in each Street, and so to send a day or two before he intended to visit them, that they might not be absent, and that he might understand who was willing to receive him : Those that sent slight Excuses, or did obstinately refuse his Message, he would notwithstanding go to them, and if (as some would) they did shut their Doors against him, he would speak some few affectionate words to them ;

or if he saw cause, denounce the Threatnings of God against them that despise his Ministers, and so departed: and after would send affectionate Letters to them, so full of love, and expressions of his great desires to do their Souls good, as did overcome their Hearts, and they did many of them afterwards readily receive him into their Houses. Herein was his Compassion shewed to all Sorts, both Poor and Rich, not dreading to go into such Houses amongst the Poor, as were often very offensive to him to sit in, he being of an exact and curious temper: yet would he with Joy and Freedom deny himself for the good of their Souls, and that he might fulfil his Ministry among thole the Lord had given him the oversight of.

I perceiving this Work, with what he did otherwise, to be too hard for him, fearing often he would bring himself to Distempers and Diseases, as he did soon after, besought him not to go so frequently: His answer would be, *What have I strength for, but to spend for God? What is a Candle for, but to be burnt?* And he would say, *I was like Peter, still crying, O spare thy self; But I must not hearken to thee, no more than my Master did to him:* Though his Labours were so abundant, I never knew him, for nine Years together, under the least Distemper one quarter of an Hour.

He was exceeding temperate in his Dyt: though he had a very sharp Appetite, yet did he at every Meal deny himself, being perswaded that it did much conduce to his Health: His converse at his Table was very profitable, and yet pleasant, never rising, either at home or abroad, without dropping something of God, according to the Rule he laid down to others: He was very much in commanding and admiring the Mercies of GOD in every Meal, and was still so pleased with his Provision for him, that he would often say, He fared deliciously every day, and lived far better than the Great Ones of the World, who had their Tables far better furnished: For he enjoyed God in all, and saw his Love and Bounty in what he received at every Meal: So that he would say, *O Wife! I live a voluptuous life; but blessed be God, it is upon Spiritual Dainties, such as the World know not, nor taste not of.*

He was much in minding the Poor, that were in want of

all things, often wondering that God should make such a difference between him and them, both for this World and that to come ; and his Charity was ever beyond his Estate, as myself and many other Friends did conceive ; but he would not be dissuaded, alwayes saying, *If he were Prodigal, it was for God, and not for himself, nor sin.*

There were but few, if any, Poor Families, especially of the godly in *Taunton*, but he knew their necessities, and did by himself or Friends relieve them : So that our Homes were seldom free of such as came to make complaints to him. After the times grew dead for Trade, many of our godly men decaying, he would give much beyond his ability to recover them : He would buy Pease and Flitches of Bacon, and distribute twice a year, in the cold and hard Seasons. He kept several Children at School at his own Cost ; bought many Books and Catechisms, and had many thousands of Prayers printed, and distributed among them : And after his Brethren were turned out, he gave Four Pounds a Year himself to a Publick Stock for them, by which he excited many others to do the same, and much more, which else would never have done it : And on any other occasions as did frequently fall in, he would give even to the offence of his Friends : So that many would grudge in the Town to give him what they had agreed for ; because he would give so much. Besides all this, the necessities of his own Father, and many other Relations were still calling upon him, and he was open-handed to them all : So that it hath been sometimes even incredible to our selves to consider how much he did, out of a little Estate, and therefore may seem strange to others : Moreover, when he had received any more than ordinary Mercy at the Hand of GOD, his manner was, to set apart some considerable Portion out of his Estate, and dedicate it to the Lord ; as a *Thank-offering*, to be laid out for his *Glory* in pious and charitable Uses.

When I have begged him to consider himself and me ; he would answer me, He was laying up, and GOD would repay him : that by liberal things he shoulde stand, when others might fall that censured him ; that if he sowed sparingly, he should reap so ; if bountifully, he should reap bountifully.

And I must confess, I did often see so much of GOD in his

dealings with us according to his Promises, that I have been convinc'd and silenc'd; God having often so strangely and unexpectedly provided for us: And notwithstanding all he had done, he had at last somewhat to dispose of to his Relations, and to his Brethren, besides comfortable provision for me.

Thus his whole Life was a continual Sermon, holding forth evidently the Doctrines he Preached; Humility, Self-denial, Patience, Meekness, Contentation, Faith, and holy Confidence shining in him, with most dear Love to God, and his Church, and People; and where he longed and panted to be, he is now shining in Heaven, singing Praises to God, and to the Lamb, which Work he much delighted in whilst here on Earth.

## CHAP. VII.

### Some Notes from another, whose House he Lodged in (Mr. F.)

The Narrative of his most Constant, Tender, Compassionate dealing with ignorant and bad People, in the places where he came, (frequently giving them Money, with his Exhortations, as mentioned before.

As for such as feared God already, he was still seeking their Edification, and stirring them up to a Holy Life: Very much pressing them, to intend God as their end, and to do whatever they did for God. When the Week began, he would say, *Another Week is now before us, let us spend this Week for God.* And in the Morning he would say, *Come now let this day be spent for God. Now let us live this one day well: Could we resolve to be more than ordinary circumfected, but for one day at a time, and so on, we might live at extraordinary rates.* In the day time, he would (seasonably) ask People, *How did you st. out to day? Did you set out for God to day? What were your Morning Thoughts?* In the Week time, he would often ask the Servants, for the Heads

Heads of the Sermon, which they had heard on the Lord's Day before. As he walked about the House, he would make some Spiritual use of what-ever did occur, and still his Lips did drop like the Honey-Comb to all that were about him, to do any Offices for him in his Weakness, were all well requited.

To one that had done well. "There are two things (*said he*) that we must specially look to after well-doing, and "the special taste of the Love of God. 1. That we grow not "proud of it, and so lose all. 2. That we grow not secure, "and so give the Tempter new Advantages.

Speaking of the Vanity of the World, he said: "It is as good be without the World, and to bear that state as be- "feemeth a Christian, as to enjoy the World, though it were never so well employed: If a Man hath Riches, and layeth them out for God, and for his Servants, yet is it as happy a state to receive Alms of another, so we bear our Poverty aright, and are cheerful and thankful in our low Estate. (Though yet it is true, that Riches may be used to the good of others; and it is more honourable to give, than to receive.)

Another time he was saying: "How necessary a Duty is it for a Child of God, placitly to suit with all God's Dispensations, and that a Christian must not only quietly submit to God in all his dealings, but ever to be best pleased with what God doth, as knowing that he is infinitely Wise, and Good. And, O how unbecoming a Christian is it to do otherwise. To which one answering, How short we ordinarily fall as to that temper; He replied, "We have much ground to go yet, but so it must be; but we shall never be well indeed till we come to Heaven.

Another time said he, "O what an alteration will be shortly made upon us! Now we are the Sons of God; but yet it doth not appear (to sight) what we shall be: Did we imagine onely that we shall shine as the Sun in the Firmament, it were too low a Conception of our Blessedness hereafter.

Another Morning as he was Dressing, he said, "O what a shout will there be when Christ shall come in his Glory! I hope all here present shall contribute to that shout,

Another time, "I bless the Lord, I delight in nothing in this World, further than I see God in it.

Another time (in his weakness) saith he: "There are three things which must be unlearned, as being mistakes among men. 1. Men think that their happiness lyeth in having the World, when it is much more in contemning the World. 2. Men think that their greatest contentment lyeth in having their Wills, when indeed it lyeth in crossing, mortifying, and subduing their wills to the Will of God. 3. Men think it their busines and benefit to seek themselves, when indeed it is the denying of themselves.

Another time this was his advice. "1. Value precious time, while time doth last, and not when it is irrevocably lost. 2. Know the worth of things to come, before they come, (or are present) and the worth of things present, before they are past. 3. Value no Mercy as it serveth to content the flesh, but as it is serviceable for God, and to things eternal.

Such was his Talk at the Table, where he would be still raised in gratitude for God's Bounty, and used to eat his meat with much chearfulness and comfort, as favouring of a sweeter good.

He took one that was watching with him by the hand, and said: "I hope to pass an Eternity with thee, in the praises of our God: In the mean time, Let us live a life of Praise while we are here, for it is sweet to us, and delightful to God: It is harmony in his Ears, our failings being pardoned, and we and our praise accepted through Christ. Such discourse is, I hope, no great rarity with good men, in the chearfulness of prosperity, in health; But for a man on the Bed of tedious languishing, it is more rare.

The night before he went to Bath, where he died, he said to the same Person: "O how much more hath God done for you, than for all the World of unconverted Persons, in that he hath wrought his Image on your heart, and will bring you at last to his Celestial Glory: See that now you acknowledge the Grace of God, and give him the praise of it: For my part, I bless the Lord, I am full of his Mercy; Goodness and Mercy have followed me all my dayes; I am full and running over: And now I charge you to walk chearfully,

“ fully, and to follow me with your Praises, whilst I am  
“ alive.

And for such in the Family as lay under doubts of their Condition, he took great care of them, endeavouring daily to satisfie their Doubts, and answer their Scruples; and still would be enquiring, whether they had yet any more settlement: And if they said, they knew not how to try themselves; He would say, *Come, let me help you*; and so would take them aside, and propound some three or four sound Marks, by way of Question, and would ask them whether it were so with them or not? And if any doubt appeared to remain about it, he would not easily leave them, till they were somewhat satisfied at that time, and would bring all down to the meanest Capacity, by putting his Questions several wayes. And if yet doubts remained, he would use all the compassion and pitifullness that might be, and open to them the goodness of God's nature, the sufficiency of Christ, and his readiness to accept returning Sinners; and after long tryal by fairer means, woud plainly labour to convince them of the Sin of Unbelief, &c. And for any in the Family that seemed to stick under bare Convictions, he much urged them to go on, and make a through, and found, and sure work of it.

In Family Duties he seemed more excellent than at other times.

He was a man of singular patience in Affliction. Though he lay under such Weakness for certain Years, as rendered him almost wholly unable for his publick Work, and many times not able to move a Hand or Finger, or hardly any other part; yet some that have been much with him, never heard him once complain of one Pain or other unless any asked him, and then would awayes make the least of it. And when he lay many Nights, and never took the least rest by sleep, he would never shew the least impatience, nor so much as say, he had not slept, unless it were askt him: And still justifie and glorifie God, and say, *Shall I receive good at Gods hand, and no evil?*

## Additions.

Speaking of Exhortations and Reproof, he said, *It's the safest course (where it may be done) to take the opportunity, and not to suffer our backward hearts to cheat us of the present, on presence of staying for a fitter time.*

As advice for profitable Discourse, he said, *It is good for such Christians as need it, to study before-hand what to speak, that they may always have something in readiness to bring forth for the benefit of others, which will prevent impertinences.*

Of Prayer with others he would say; *We have need to watch against confining our Thoughts and Desires to the cases of our own Souls, with the neglect of those that joyn with us; but above all, with the neglect of the miserable World, and of the Church of Christ.* For though indeed Hypocrites use to Indite almost all their publick Prayers from the supposed case of those that are present, and meddle but little with their own sins and wants, unless in formality: Yet sincere Christians are at first too apt to dwell upon their own Cases almost alone, insomuch that they have need to be called outward; and as they grow in Love, they will grow enlarged in the case of their Brethren, but especially of Publick and Universal Consequence.

## CHAP. VIII.

*An intire and exact Delineation of this Holy Person, Written by one of his familiar Acquaintance; presented in the last place, as the Portraiture of a compleat Gospel-Minister.*

*First, His Personal Character, His Stature and Complexion.*

**A**S to his Personal Bodily Character, He was of Stature, tall and greet; of Complexion, clear and lovely, his Countenance being the seat of chearfulness, gravity, and love. It

contra

contradicted that usual saying, *viz. Fronti nulla Fides*; for his spritely and serene Countenance was the *Index* of an active and harmonious Soul. Anger as it seldom beclouded, so it became not that Face most uncapable of sour impressions. It was forc'd, and so not of long continuance, for it never appeared but upon Summons, when commanded to interpose it self, the Glory of GOD, and Honour of Religion being concern'd. Neither did his Reason and Vertue sooner raise than lay it when the Cause was ceased. He was angry, and fanned not, by being angry chiefly or only for sin.

#### *His Constitution.*

He had not a more hail Complexion, than healthful Constitution, hugely fitted for the Employment in which he was so successful, *viz.* His Ministerial Labours and Studies. Infomuch that he hath often been heard to confess, that he knew not what an hours sickness or indisposition was for thirty years and upward, even until after his first Imprisonment, to which (as is else-where intimated) it may well be thought that he owed the first and fatal impairs of his healthful vigour. Since which first decay, it may be affirmed that contrariwise for some years together, till the period of his life, he scarce knew what was an hours health. Most deplorable it is, that his great and even excessive labours, and hard durance, should have been prodigal of that strength which might perchance have been hither to employed to the most noble purposes. But alas, the innocent flames of Divine Love to GOD, and Zeal for his Glory, and the good of Souls, made all his strength a whole burnt Sacrifice, and as well devoted, as if sacrificed to the flames of Martyrdom.

#### *His Judgment.*

And here some injury would be done to his Worthy Name, should his internal Excellencies, which are of all the greatest, be wholly forgotten. His Judgment was as the Pot of *Manna*, wherein were found and conserved all wholesome Soul-feeding-Doctrines; most solid and acute it was. For though with the Eye of his Body he could not see far off, yet

with

with the Eye of his Mind, or Understanding, he penetrated far into the Receffes of difficult Truths, and out of mental Perplexities he was wont happily to extricate himself and others, the toyl of his Intellect herein being not so pleasant as successful. He was all judgment in his Enquiries after Truth, and all Affection in pursuing and promoting that which is good.

*His Memory.*

His Memory was as the Tables of the Covenant, GOD's LAW being his Meditation Day and Night, and as the Sacred Records there kept. It was a most Faithful and Refined Treasury, out of which he continually brought Things New and Old, for the Instruction and Consolation of his Hearers. So tenacious it was, that it needed not, and wholly refus'd those helps by which it is usually fortified, and its defects supplyed. It knew not the slavery of an imposed task; for what had once engaged his love, was without delay or difficulty posseſt of his Mind or Memory.

*His Phansie.*

His Phansie was as *Aarons Rod* budding, ever producing fresh Bloſſoms of refined Divine Wit and Invention. It was quick and happy, a fruitful Store-house of hallowed and ſublime Notions. Ever pregnant, yet never bringing forth any other than the Off-Springs of Judgment and Discretion. Though it ſoared high, yet like a Bird in a String, when it had gone to its utmoſt length, it was check'd by his Judgment and Humility, leſt it ſhould ascend above its height.

*His Will and Affections.*

His Will he had ſo long loſt in the Divine Will, as not to find it, or to be troubled with its reluctance under ſo long and ſad a Series of Tryals and Afflictions, as thoſe which attended him conſtantly to his Grave. His Affections were ſtrong and fervent, and to uſe his Words, They kept to their right Objects, and their due Bounds, never enkindled but

but with a Coal from the Altar, and then they soared to innumerable Heights. He was indeed, as it were, all affection in pursuing and promoting the grand interests of Religion. The Zeal of God's House had consumed him, and that not Blind nor Wild, but well attempered with Light and Heats. In *Syn*, what *Holy Mr. Herbert* said of himself, that may be said of him, That his Active Soul was as a keen Knife in a thin Sheath, ever about to cut through, and take its flight into the Region of Souls.

*His great Gravity.*

But to proceed to some of his excellent Properties. His Gravity appeared to be true and genuine, (as not affected or morose, not through any inability, but unwillingness to press his Wit to the service of Vanity) resulting from a mind ever in the awe of God. Because his Presence and Deportment struck such an awe even on all with whom he conversed, and composed them to a true *Decorum*. So that as Reverend *Mr. Bolton*, when walking in the Streets, was so much cloathed with Majesty, as by the notice of his coming in these Words, *Here comes Mr. Bolton*, as it were to charm them into order, when vain or doing amiss; so this most grave Divine, where-ever he came, was as a walking Ghost by his presence, conjuring them into a grave deportment; his countenance ever pointing at his awful Soul. What the Image or Statue of *st. nacheris* did speak, that much more did this lively Image of the most high G O D speak, viz. *He who looketh to me, let him be Religious.*

This his great Gravity was not only Universally discerned by all, but also more particularly and especially acknowledged and loved by his Brethren in the Ministry; for there being some matter of moment depending among them, the care of which was to be devolved on some one man: A worthy Divine, far exceeding him in years, sollicited him to take it on him, who modestly waved it, wondering that they should pitch on one so young and unexperienced as himself, for so solemn an undertaking. To whom the forenamed Divine replied; That of all the Ministers, his Brethren, whereof many for Age were his Fathers, he knew none of greater Gravity, Industry,

Industry, and fitness for the management of that Affair than himself.

### *His Affability.*

Neither was he so immured in his Study, as to be a stranger to, or averse from, that generous and innocent freedom, and obligingness of converse, for Love and Affability, were accurately attempered with his great Gravity. He became all things to all men, that he might gain the more; and so communicative innocent and obliging were all his Converses, that he commanded the imitation and admiration of his Friends, and forc'd this acknowledgment from his Adversaries, both Prophane, Atheistical, and Sectarian, *viz.* That if there were ever a good Man among them, (meaning the Non-conformists) Mr. Allein was he.

### *His Charity.*

Communicative I say he was, both of Spiritual, and also Temporal good things together, according to, and even beyond his Power, (as it is else-where abundantly ascertained) both when he heard the loud Complaints of some, and when he listened to the silent Suits of others, *viz.* some modest and indigent House-keepers, who only spake by their real needs, and entered their Suits at the Eyes of an inquisitive Almoner, more than at his Ears. Of the good things pertaining to this Life, he was often liberal beyond his measure, and of those pertaining to another Life, often beyond his strength; and by this Constellation of his Charity and Alms deeds, he made the one more Profitable, and the other more Acceptable; the one the greater, and the other the happier, and more successful; and by this Conjunction also, he approved himself more perfect before God, the more thoroughly furnished to every good Word and Work.

### *His Utterance.*

His Prolation or manner of Speech was Free, Eloquent, Sublime, and Weighty. Of him it may be well said, as of our

our blessed Saviour, *That all bear him witness, and wondered at the gracious Words which proceeded out of his Mouth.* It will be hard to tell what Man ever spake with more Holy Eloquence, Gravity, Authority, Meekness, Compassion and Efficacy to Souls, than he did to those, to whom in Instruction, Exhortation, Consolation, Reprehension, he most wisely, frequently, and successfully applyed himself. Few could resist, or stand before the powerful Charms, and united Force of his Love and Authority, being equally attracted by the one, and awed by the other. In him, if in any, that common Observation did evidently fall, *viz.*

*Non bene convenient, nec in una sede locantur  
Majestas & Amor.*

True it is, that this young *Timothy* (with whom few were like minded, in caring naturally for the state of his Flock) was at his first entrance on his Ministry, despised for his Youth, by those who after with shame confessed their Errour, and deplored their rashnes, resolving after for his sake, no more to judge according to appearance, but to honour for their work, and intrinsick worth, those whom Age hath not made Venerable.

*Secondly, His Studies and Learning.*

As respects his Studies, he had a strong inclination to, and delight in the Study of the *Natural* and *Ethnick Theologie*, in which he proceeded to a great acquaintance with the chiet Sects of the Philosophers; especially the *Academicks*, and *Stoicks*, of his insight into whom, he made singular use, by gathering their choicest Flowers to adorn Christianity withal: and indeed, scarce did he Preach a Sermon, wherein he did not Select some excellent Passage or other out of these, whereby to illustrate and fortifie his Discourse. And how well becoming a Divine, and most laudable this his Inclination and Choice was, is most manifest to considering Men; for hereby he more confirmed himself in the Christian Religion (which he had espoused with so much Judgment and Zeal) by a distinct and certain knowledge of the highest Principles

tiples and Hopes of the Ethnick Religions, and by a sober comparing of that with these. He also much delighted in ~~Anatomie~~, in which he acquired a considerable skill, which also he not a little improved by frequent Dissections. And in his publick Ministry, he often made use of this his insight, by composing, with *Galen*, Hymns to the Creator, whose infinite Wisdom he was often heard to admire, in the contrivance of Mans outward frame, and in the rare contexture, dependance, and use of all, even the minutest parts, in the excellent Fabrick of Mans Body. As to his skill in the Languages, it was not contemptible, especially in those three which (as *Ludovicus Vives* faith) Christ sanctified upon the Cross.

Thirdly, *His Moderation and Humility.*

He managed his dissent in Judgment from others with great Charity, Humility, and Moderation, most strictly observing what he still exhorted his Flock unto, viz. *To speak evil of no man*, much less of Dignities. Inso much that when his Judgement was at any time desired concerning any Sermon which he had heard, and any Minister, (Conformist, or Non-conformist) though weak and mean, he would yet ever find matter of Commendation, none of Dispraise, judging the Minister and his Discourse, at least, to be honest, and of good intent. He abhorred to intrench on the Divine Prerogative, in judging of Mens States before the Time; and in condemning Mens Actions at all adventures, without considering their lessening or altering Circumstances. And as he liked to judge no man beyond his Sphere, and speak evil of no Man; so in his Life did he reap as great and visible Reward as any for this most Christian Practice; for the Tongues even of all did pay tribute to his good Name; which was a thing so entire and sacred, that scarce a *Rabsheka* or *Shimei* could find a passage by which to invade it. His good Name was as a precious Box of Oyntment, by his Death especially broken and poured forth, the deliciouſ ſcent whereof all those Hearts with great delight retain, which like *Lidia's*, were opened to his Heavenly Doctrine; and not only ſo, but they will perpetuate it, whilst they have Childrens Children by whom to eternize his Memory.

Fourthly,

Fourthly, *His Practice as to Church-Communion. His Judgment as to Obedience to Authority.*

As respects his Practice, and moderate Opinion in point of Church-Communion, and his Judgment in point of Obedience to the Supream Power, together with his great regard to, and earnest insisting on Second-Table Duties, much may be said to his worthy Praise. He as frequently attended on the Publick Worship, as his opportunities and strength permitted, and often declared his very good liking of some Sermons, which he heard from the preſent Incumbent. He did not account that none could worship God aright, unless in all Instances, and smaller Circumstances of Worship, they wholly accorded with his Apprehensions ; But with the Divine Apostle he had learnt to say, *Notwithstanding every way, whether in Pretence or in Truth, Christ is preached, and I therin do rejoice, yea, and will rejoice.* He knew of how great moment it was, that the Publick Worship of God should be maintained, and that its Assemblies should not be relinquished, though some of its Administrations did not clearly approve themſelves unto him, because upon the account of some Imperfections and Pollutions in them, ſuppoſed or real, to withdraw Communion, is evidently to ſuppoſe our ſelves joyned before our Time to the Heavenly Assembly ; or to have found ſuch an one here on Earth, exempt from all mixtures and imperfections of Worſhippers and Worſhip. He abandoned not all Forms, but their formal use ; neither those in particular, publickly Established, (through a fond prejudice or partiality, as may be affirmed of too many) but hath been heard much to commend that Form of Thanksgiving, both Excellent and Antient, viz. the *Te Deum*, and particularly that Sentence in it, *The noble Army of Martyrs praise thee* ; which he was wont to mention with a certain Exaltation. So moderate and calm he was in his Judgment, that when the two new Forms in the *Liturgy*, viz. on the horrid Decollation of King *Charles* the First, and on the return of King *Charles* the Second, were first Printed, he was ſo far from Nauſeating them, because Forms, or because bearing the ſtamp of Authority, that he had ever reſolved to read them, (though then

then only, as I remember, recommended) had not some occurrences, which I need not name, prevailed with him at present to forbear.

### *His Loyalty.*

It appeared that he had a due sense of the grand importance of the Obedience of Subjects to the Supreme Magistrate, by some excellent Sermons which he Preached on that of the Apostle, *Rom. 13. ver. 1.* a little before his Election; where, and when his Judgment was so strict, as unjustly to offend some, whose weakness and ignorance, by reason of a long Proscription of the Regal Power, had made over-scrupulous, or erroneous. His Loyalty also to his Prince, he discovered in observing the injunction of the Wise Man, *viz. Not to Curse the King, no not in his Bed-Chamber, or Retiring-Rooms:* for he hath often been seen with indignation to turn from, and hush into silence, all Reports or Surmises, true or false, which directly or indirectly, did tend to detract from, and defame Dignities, accounting them no cause of withdrawing or lessening our just Honour and Obedience; but rather of giving our selves the more to Prayer and Humiliation.

### *Fifthly, His respect to Second-Table Duties.*

He was not only a man aspiring to the Heights, but also respecting the due breadth and extent of Religion, being well-advised, how much the Vitals and Honour of Religion in the World are conserved by, and concerned in a conscientious discharge of Second-Table Duties. That he had a deep sense of the great advantage or disadvantage accruing to Religion, by the strict or remiss performance of the Duties of the Second-Table, and particularly those of the Fifth Commandment; all bear him witness in, that he upon several Texts for a long time together, most faithfully instructed his People in Relative-Duties, (than which, none indeed are more mortificant, and less observed) and most sharply reprobred the Guilty for their failures therein; on all which Relations, their Duties, and Defects, he particularly, and with much Zeal insisted. Witness also his great grief and indignations,

nations, which he frequently conceived, and with great vehemency expressed in lamenting over, and reprobating some Professors of Religion, for their wretched neglect and breach of some Second-Table Precepts ; the Scandal and Dishonour of which to Religion, and the Religious, how he resented, none but God and his own Soul did throughly know. He vehemently detested that impious and hellish design of putting asunder (in this matter) what God hath joyned together, *viz.* Those Commands respecting God, and our Neighbour ; both which he hath equally appointed to us, as Rules of Direction and Judgement. He was neither *Legalist* nor *Solifidian* ; neither *Ritualist* nor *Enthusiast*, not so much above in the Mount with God, as not also to come down to his Neighbour, whom he did accost as *Moses*, with both Tables in his Hand, on which his Life and Doctrine did constantly and excellently comment.

*Sixthly, His Labours in the Ministry.*

As Respects His great Industry and happy Labours in the Ministry, together with his great Prudence and Compassion, in applying himself to the Souls of his Flock, according to their most pressing needs ; none who knew the former, but must also confess, and admire at the latter.

*I. His Prudence in them.*

His Prudence ; Then in apportioning, as well as designing, the most suitable and seasonable instructions to his People, was most apparent, in that he was still (after he had finished a foregoing Text or Discourse) even at a loss, as he hath often expressed himself to some of his Friends, what Subject most advantageous and seasonable to his Auditory, he should next insist on ; so far he was from aiming or shooting at Rovers in his Divine Instructions and Exhortations, And so loth he was to labour in vain, and to pass from one Discourse to another, as one unconcerned whether he had sown any good Seeds or no on the Hearts of his Hearers ; that in the close of his Applicatory part on any Text, (which sometimes he handled for a considerable

while he ever expressed his great unwillingness to leave that Subject, till he could have some assurance, that he had not fought in that Spiritual Warfare against Sin, as one who beateth the Air ; when also he expressed his great fear, lest he should, after all his most importunate Warnings, leave them as he found them. And here with how much Holy Talking *Rhetorick*, did he frequently expostulate the Case with Impenitent Sinners, in words too many to mention, and yet too weighty to be forgotten ; vehemently urging them to come to some good Resolve before he and they parted, and to make their choice either of Life or Death.

### 2. *His Compassion on Souls.*

His Compassion also towards all committed to his charge was most manifest, especially towards the Ignorant ; those that were out of the way, and those that did move heavily on in the way.

### 1. *On the Ignorant, in instructing and catechizing them.*

*To the Ignorant.* And here knowing that *without knowledge the Heart is not*, and cannot be good ; and considering also how too successfully the evil one, by sowing evil Seeds betimes in the hearts of Youth, doth ever after forestal and defeat the most laborious endeavours for their Recovery and Salvation : Thus knowing and considering, he was in nothing more industrious, and in nothing more happy and successful in exerting his industry, than in an early sowing those Blessed Seeds of Divine Knowledge in the Hearts of all the Youth that he could reach in person or otherwise ; by which they were exceedingly formed to receive all good Impressions. During the time of his publick Ministry on every Lords-day in the Afternoon he constantly catechised, before a great Congregation, the Youth of each Sex by turns, amongst whom were several both young Men and Women, sometimes Five or Six of the chief Scholars of the Free-School, sometimes five or six of the Apprentices of the Town, some of whom, though of mans estate, who accounted it not a disgrace to learn (according to the guise of this mad World)

World) but to be ignorant. Sometimes, of the other Sex, five or six young Gentlewomen, who were under his Wifes Tuition, (and so his Domestick over-sight) kept their turns, of whom she had not a few, and those the Daughters of Gentlemen of good Rank far and near, whose laudable emulation, and love to their Father (as they styled him) and to the Work, was the cause why they were not so over-bashful as to decline so advantageous a course ; by which, together with domestick Instructions and Example, even all received a tincture of Piety and Religion, and many a through Impression : Besides these several Virgins also, and among these the Daughters of some of the chief Magistrates in the Town did keep their turns. In this his course he drew out on the short Answers in the *Assemblies Catechism*, an excellent Discourse on all the points of the Christian *Theology*, which he handled successfully, reducing his discourse to several Heads, which he also proved by pertinent Places of Scripture ; which done, he gave both the Heads and Proofs written at length, on a Week day, to those whom he designed to Catechize on the ensuing Lords-day, which, besides the short Answers in the *Catechism*, and the annexed Proofs they committed to Memory, and rendred on the After-noon of the day aforesaid. Throughout all which course he approved himself to be a most substantial Divine.

Neither did his Catechistical Labours rest here, but also on *Thursdays* in the Afternoon (as I remember) he Catechised in the Church, Street by Street, whole Families: excepting the Married or more Aged, in order : Which Exercise (I suppose) he designed as preparatory to his Lord's-Dayes Work. Besides this, on *Saturdays* in the Morning, he Catechised the Free-School of that place, instructing them in the Points of Christian Doctrine, and excellently explaining the Answers in the *Assemblies Catechism*, discovering a Mine of Knowledge in them, and in himself. How excellent was his design, and great his Labour, besides all this, in going from House to Houle, and instructing both Old and Young, is elsewhere abundantly declared. Neither was this his Labour in vain, but became even as successful as laborious ; for there are few but have gratefully acknowledged that by this means they were either led into the knowledge, or in-

duced to the belief, choice and practice of that which was and is of Sovereign advantage to them to this day: And how happy and likely a course he took herein to avarice Religion in the Nation, on the hearts and lives of men ; and how far less successful and probable all other means are, aiming at this end, without this initial Work, it is left to all pious and considering men to judge.

2. *On those that Err, by reproving and reducing them.*

He had not onely compassion over the *Ignorant*, but also over those who *were out of the way*; witness his faithful and effectual discharge of that great Duty of giving seasonable reproofs, of which his great faithfulness there is abundant mention else-where. And by so much the more did his excellent discharge hereof speak forth his high praise, by how much the more difficult he ever apprehended it aright to apply it. He hath been often heard to say, *That it was far more difficult to him to give than to take a Reproof, considering how great Wisdome, Courage, Compassion, Self-denyal, &c. is required in order to its right discharge.* And though he was so rarely Passive, and often Active in this Work, yet the frequency of his giving a Reproof, never made it so easie as to be less difficult than to receive it. But ever his Work was to him, not only an Act of the greatest Self-denyal, but also the result of a strong conflict within, 'twixt his Indignation at the Sin, and Compassion on the Sinner. And yet the consideration of the difficulty was not to him an Argument to forbear, but rather a stronger Motive to undertake it ; who ever delighted to converse in, and conquer the difficulties of Christianity, both in doing and suffering. Small difficulties here were not his match, and there were no noble Achievements in Religion, to which he attained not, or vigorously aspired.

*His truly Heroick Spirit.*

As it is said of *Themistocles*, that famous *Athenian Captain*, that the *Acts of Miltiades* broke his Sleep ; so as truly may it be said of this Blessed Saint, That the *Acts and Monu-*

Monuments of the Famous Worthies, mentioned in the *Hebrews*, and of those of the same Achievements with them, in all Ages of the World, even broke his sleep, by impregnating his Soul with high designs of aspiring after their perfections. Oft therefore he hath been heard to excite Christians so long to move in the Sphere of difficulties, till the sweet severities of Christianity (as he often called them) were subdued, and even made familiar; encouraging them with this considera-*tion*, That then they would highly approve their Divine Love and Sincerity, and conceive a pleasure in those difficult Acts, which would equal, yea, exceed the pleasure of their natural Actions.

3. *On the Doubting, by Resolving and Releasing them.*

Neither had he onely compassion on those that were out of the way, but also *on those who moved heavily on in the way*. How he hath often raised and rectified desponding Christians, those who are too prone to account doubting, which is their Sin, to be their Duty and Virtue. At once he hath often unloosened them from the straitness of their needless fears and disquiets, and undeceived them by discovering the latent unbelief that did lie lurking in such despondings, assuring them in these words, *That under a fly pretence of Humility, they did call in question God's Veracity.*

Seventhly, *His singular Piety.*

*As respects his singular Piety*, all who knew him can say much, and yet all but little, considering how much more hath escaped the most tenacious memory, observant eye, and attentive ear. Yet he must be wretchedly inobservant, who amidst so many and great instances of it, can make no reflections.

How much he conceived it as his own, and others greatest Interest, Ornament, and Felicity herein to excel, will be manifest by his Exhortation which he gave to a young Scholar, ready to depart to the University, in words to this purpose: *I know, saith he, that you will labour to excel in Learning, but be sure to excel as in that, so also and especially in Holiness, which will render you one of the most useful and amiable*

*Creatures in the World. Learning will render you perchance acceptable to men, but piety both to God and Men: by that you will shine only on Earth to the Clods thereof, and perhaps in some obscure corner of it; but this is an Orient Pearl, which will shine in you on Earth and in Heaven, both to God, Angels, and Men.* How much he dwelt on this Exhortation, and these Apprehensions, will be evident by a Pious Letter which he sent to the Person forenamed, some years after, wherein his words are these: “O study God, and study your self closely, “ and pursue Holiness more than Learning, though both these “ together make a happy Constellation, and are like *Castor* “ and *Pollux*; which when they appear together, do ever pre-“ sage good to the Mariners. And that it might appear that he did not onely commend Holiness in the general, but also in the particular and chief Instances of a Holy Life: He excellently proceeds in the same Letter, saying, “ I much com-“ mend unto you those four beautifying Lessons, so shortly, “ comprehended in this Distich,

*Spernere mundum, spernere nullum, spernere se se;*  
*Spernere se sperni, quatuor ista beant.*

*His contempt of the World.*

*Happy is the man that can but learn this. When once a man is arrived hereto, he is above the Worlds reach, and hath attained to the true Heroick mind, so as that no external commotions will be able to disturb his Tranquillity; neither will the Comforts or Crosses here below, make any great accession to, or diminution from the serenity of his Spirit.* And indeed, nothing was more conspicuous in this Blessed Saint, than that generous contempt of the World, that true loftiness, and yet profound humility of Spirit (of which the Lessons aforesaid, are but as so many instances) which he recommended unto others. He was much a stranger on the Earth, like the Kingly Prophet; not because with old *Barzillai* he could not, but would not taft or comply with its Pleasures and Delights; but he was chiefly induced by a forced exilement from his desired and delectable Habitation, to think on his state of Banishment from his Heavenly Country whilst here

here Militant upon Earth, and to solace his Thoughts under so great a grievance, by such Divine Considerations as those which he mentions in the following words of his forenamed Letter. *It was ( saith he ) the Divine Argument that Epictetus used for comfort in banishment.* *Ubiq; habenda sunt colloquia cum Deo.* I met lately with a passage out of one of the Fathers, which I engraved upon my heart. *Cui Patria solum placet, nimis dilicatus est ; Cui omnis Terra Patria, is fortis est ; Cui omnis Terra exilium is Sanctus est.* That's worthy of a Saint indeed to account himself alwayes in the state of Banishment, whilst in the state of Mortality, like the Worthies that sojourned even in the Land of Promise, as in a strange Countrey. Such a sojourner I wish both my self and you, and may the moreableness of our present State fix our desires upon that Kingdom which shall never be shaken. So far he.

### *His Universal and Uniform Obedience.*

But to proceed ; He declared that his Piety was Genuine and Excellent by its universal regard and extent, as to all GOD's Commands, so to all Man's Converses and Employments, witness his earnest and frequent Exhortations, whereby he did daily call upon his People to a constant uniform care over their Hearts and Wayes. Nothing did he more passionately dehort them from, than from that undoing fraud unto their Souls, viz. Confining their Religion to their Closets, upon the supposal that in so doing they had there put in sufficient security for their after conversation, and had bid fair for the Divine favour ; as if Religion had taught Men only to kneel, and not how to work ; and walk, as if it were solitary or deformed, loving onely to move in the private Path, and narrow circle of our Morning or Evening Devotions, and so ever before and after to appear least in sight, or as it were a fury, and so to be limited, and not to be entrusted with the universal conduct of our Lives and Actions. For many there are who think fit rather to make Religion their Vassal, than undivided Companion ; to command it, rather than it should command them, and therefore they make it to keep its Times and Places, its Postures and due Distance,

and think not good that it retain to their Company, or appear in their Words or Actions, unless when it may serve the Uses of a Cloak and cover of Hypocrisie and Iniquity.

*His care of his Thoughts and Ends, especially Morning and Evening.*

But enough of this digression. These his fore-mentioned momentous Exhortations, attended with most excellent Motives, designed chiefly to direct them how well to begin, and end the day in the fear, and as in the presence of G O D, by hallowing their Thoughts, and (as his Words were) setting their ends aright in the Morning, (then making their resolvs, and piously fore-casting the Work of the day following) and by an impartial survey and examination in the Evening of their Compliance or Non-compliance with their foregoing Prescriptions unto themselves; whether they obtained their designs and ends, and how they acquitted themselves in the day foregoing.

*His delight in Self-examination.*

Thus by pointing at the two extremes in each day, he happily secured the middle. He tacitely convinced them by his own example and great growth in Piety hereby, and expressly by many other eminent instances, how advantagious a course he had recommended to them. To this end he much applauded those two no less excellent than common Books, the *Practice of Piety*, and *Scudders daily Walk*. By this course he had taught himself and others, as by constant, though small pains, to arrive to great acquests in Christianity, by constant and short accounts, the more accurately to know the state of their Souls, and the more easily to discern their Progres or Declining; so, as the more to rejoice in and promote the one, and the sooner to put limits to and redress the other. Also he much inculcated on each Christian, that important duty of fore-appointing and fixing his ends, not only in the general, but as much as might be particularly and explicitely before each action of the day, but especially each solemn Action, revolving and conceiving such a Thought and Reslove as this in his Mind.

His

*His frequent and generous Design.*

This, or this will I do for GOD, &c. By which heedful course, he assured the Observer, that he would hallow all his Actions, and reap this treble advantage (to say no more) both of espousing the Divine Direction and Blessing, and of obtaining a surer Testimony of his Sincerity, and also a stronger motive to Diligence, and an awful circumspectness in the right discharge of what he undertook. In compliance with this his Excellent Exhortation unto others, he knew not a Day wherein he arose without some Heavenly design of promoting GOD's Glory, and the good of Souls, accounting it a Shame that the Covetous should arise with such anxious Projects of compassing his desired Wealth, the Ambitious his airy Honours and Grandeur, the Voluptuous his vain Pleasures ; and that the Religious, who have so glorious a Prize and Trophies before their Eyes, should be Men of no Projects or Designs. If of any, it may be affirmed of him, that according to his frequent and vehement Exhortation thereunto, he made Religion his business. Which worthy advice in the same words, he did so often inculcate, that a Gentleman meeting a plain honest Countrey Man, and discoursing of Mr. Allein, cavill'd at this passage which he had often heard from him, as appearing unto him absurd and unintelligible, not knowing how any thing (as he said) could be called a Man's business, unless that which is secular ; so foolishly ignorant of the just Interest and Power of Religion, is an unhallowed heart, and so apt to quarrel with that wholesome Advice, and loth to be in earnest in any thing, unless in the pursuit of Vanity or Vice.

*His Delight in Meditation.*

Neither did onely the frequent and faithful performance of the two great difficulties of Christianity, viz. Reproof, and Self-Examination, (consisting of so many complicated Self-denials) proclaim and improve his great Piety, but also his so great acquaintance with the delightsome Work of Heavenly Meditation; A Specimen of his profitable manager,

nagery of this Work, and his great Heights herein he often gave in some of his most excellent devotional and contemplative Discourses, both dropt from his Mouth, and committed to Writing. And as was his delight, so were his Converses with those Authors who did encrease his contemplative Pleasure ; but particularly he delighted in Mr. *Baxters* Platform of Meditation on the Heavenly Felicity, in the close of his *Saints Everlasting Rest* ; great part whereof he so digested, as often to cite it with great pleasure, prefacing his Citations with these words ; *Most drivinely saith that Man of GOD, Holy Mr. Baxter, &c.* And indeed had not his zeal for GOD's Glory and the Salvation of Souls, engaged him so much to an Active Life, he could have even lived and dyed wholly in Divine Contemplation and Adoration ; so much did he delight to shrink within himself, and to abandon the view of the desperate Adventures, and Antick Motions of a mad World, that so being shut to these, he might only open his Soul to GOD and Glory, displaying it to the glorious Beams of the Sun of Righteousness. Therefore did he often delight in his devotions to converse with the Fowls of the Air, and the Beasts of the Field, since these were more innocent, and less degenerate than Man.

With Streams and Plants did he delight to walk, and all these did utter to his attentive Ear the Praise and Knowledge of his Creator, and in his unsettled sojournings from place to place he did often (to use his Words) look back with sweetness and great content on the places of his former pleasant retirements, setting as it were a Mark upon those which had marvellously pleased him in his Solitudes, by administering to his contemplative delight.

#### *His delight in Praising, &c.*

In the Close, His great perfection in holiness was manifest, in that he loved so much, and lived a life of Praise, and Thanksgiving. Being arrived to some perfection, he desired and designed to antidate the Work and Songs of Spirits made perfect. Thus *David* much proclaimed his perfection in Piety, by his so great heighths in this Heavenly Employment. And its Evident that Saints most devoted

to this Heavenly repast, are more perfect ; because the more Men adore and praise, the less they want, (for sad and constant Complaints, and pensive Thoughts, are the Attendants of great wants) and the less men want, the more is their perfection. His Exhortations to Christians did frequently design to raise them to that sublime life of Praise and Thanksgiving. Often hath he reproved Christians, charging them with the greatest folly and ingratitude in so much neglecting this so pleasing and profitable duty, and in interesting it so little in their Religious Exercises. He much condemned them for that too general practice in thrusting so enlarging a part of their Devotions into so narrow a Room, as only the close of their Prayers. Especially did he excite Christians to this Duty on the Lord's Day, as the most proper Work for so Divine a Festival. Shaming them with the excellent Example of the Primitive Christians, who welcomed in the Sun that brought so glorious a Day as the Christian Sabbath with their Heavenly Hymnes to their Creator and Redeemer. And reproving them for so little considering and observing the proper end of its Institution. But as he respects his own practice a great, yea, and sometimes the greatest part of his Prayer was Thanks-giving, and indeed he was never so much in his Element either in Prayer, or in Preaching, as when he was extolling and adoring the Love of Christ, and marvelling at G O D's infinite Goodness in the Gift of his Son our Saviour.

Neither did he so gaze upon and adore Christ his Redeemer and his Redemption, as to forget to sound forth Praises of GOD the Creator; for often he hath been heard with admiration and praise, to take notice of the Divine Power and Wisdom in the Works of Creation, and therefore in the open Air, in the private retirement of some Field or Wood, he delighted to address himself to God in praise, that his eyes might affect his heart, and awake his glory. And here often he hath been heard to say ; *That Man was the Tongue of the whole Creation, appointed as the Creatures Interpreter, to speak forth, and make articulate the Praises which they but silently intimate.*

He much delighted in Vocal Musick, and especially in singing *Psalms* and *Hymns*, particularly Mr. *Bartons*, witness

ness his constant practice after Dinner else-where related. In him it may be said, in as high a degree as of most Saints on Earth, That each Thought was to him a Prayer, each Prayer a Song, each Day a Sabbath, each Meal a Sacrament, a Fore-taste of that Eternal Repast, to which he hath now arrived.

*His Time-redeeming Thrift.*

To conclude; That he might effect all the excellent purposes of a Holy Life, he set a high value on his most precious Time, and did with so Wise and Holy Fore-cast each day redeem and fill it up, that he did not onely not do nothing, but also not little, though in a little and short time. All Companies did hear him proclaim the Price of Time, and how excellently and advantagiously he did it in publick before his Elevation, in several most useful Sermons on *Ephes. 5. 16.* Many that heard him, do to this day, to their great comfort and profit, remember. And the more remarkable was this his Holy Thrift, because prophetical of his short aboad here on Earth.

His diligence and holiness in this his Sphere of Action, was a Prefage of his speedy Translation, as with *Enoch*, to the Sphere of Vision and Fruition, for a reward of his singular Piety; it not being probable that he who made so great a haste to dispatch his Heavenly Work, should be long without his desired Recompence.

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CHAP. IX.

*A few Additions to the former Character, by his Reverend and Intimate Friend, Mr. R. F.*

HE was a Person, with whom for many years I was well acquainted, and the more I knew him, the more I loved and admired the rich and exceeding Grace of GOD in him: I looked on him as one of the most elevated, refined, choice Saints, that ever I knew, or expect (while I live) to know; and

that because (among others) I observed these things of him

1. A most sincere, pure, and absolute consecration of himself to *GOD* in *CHRIST JESUS*: his Soul had first practised the Covenant-Dedication, which his hand afterward prescri-  
bed, as a Patern to others in his Father-in-Laws Book.

There seemed no sinister end, or false affection, to move or sway him in his way; But the good pleasure of the *LORD*, the edification of his Church, and the Salvation of Souls, were the only Marks his eye seemed (at all) to regard, in his De-  
signs and Acts: I know no other mans heart; but thus he  
appeared to my most attentive observation; and so I fully be-  
lieve concerning him, as much as of any Person I ever saw.

2. In this his dedication to God, he was carried with the highest and purest flame of Divine Love that ever I observed in any: And that Love arising from a clear Vision of the Beauty of Divine Perfections, especially his Gospel Love; the sight of which Beauty and Excellency seemed perpetually to possess and ravish his Soul: This Love seemed wholly unmixed from all that carnal heat that would carry him into Fantastick or Indecent Expressions; But his mind seemed to be alwayes ascending with its might in the greatest calmness and satisfaction. Thus have I oft observed him in frequent and silent elevation of Heart, manifested by the most genuine and private lifting up of his eyes, and joyned with the sweetest smile of his Countenance, when (I am con-  
fident) he little thought of being seen by any: Thus have I oft heard him flow in Prayer and Discourse, with the clearest conviction, and dearest taste of divine Excellency and Good-  
ness; and the fullest, highest, and most pleased expression of his being overcome by it, and giving up his ALL in esteem to it; but this Love, in the greatest demonstration, appeared by his perpetual greedy and unsatiable spending of his whole Self for the Glory of God, good of the Church, and Salvation of Souls. His Head was ever contriving, his Tongue pressing, and his whole Man acting some design for these; so he lived, well and so he dyed: He laboured and suffered himself into the Maladies which ended him: And when he was at *Bath*, like a perfect Skeleton, and could move neither Hand nor Foot, when his Physicians had forbidden him all Preaching, and di-  
and swaded him from Vocal Praying, (as being above his strength) yet

yet then would he almost daily be carried in his Bath-Chair to the Alms-Houses, and little Childrens Schools, and there give them Catechisms, teach them the meaning of them, and call them to an account how they remembred and understood. And he died designing a way how every poor Child in *Somersetshire* might Have, Learn, and be instructed in the *Assemblies Catechism*; yea and at the expression of his affection, I cannot but mention the frequentest Extasies or Raptures of Spirit, wherein he lay on his Bed (when his Body was even deprived of all power of its own motion, but with no great pain) in consideration of Divine Love to him in general, and in particular, that he felt no great pain: Never heard I God so loved, and thanked, in the highest confluences of bleasing providences by others, as he was by him in his affliction, for not inflicting great pain upon him; though he was otherwise so sad a Spectacle of weakness, and looked so like death, that some great Ladies oft hindered his coming into the *Bath*, the gashuiers of his Look did so afright them.

3. His pure and sacred Love wrought in him a great Spirit of Charity and Meekness to Men of other Judgments and Persuasions; and great affection towards all such in whom he found any Spiritual good. His Zeal was all of a building, and no destroying nature; he had too much wisdome to esteem his own thoughts to be the Standard of all other Mens: His clear Light and pure Heat made him of a more discerning substantial and divine Temper, than to reject any (in whom Charity could see any thing of a new nature) for differing from him in the Modes or Forms of *Discipline* or *Worship*, or *Disputable Points*.

4. Suitably to his high degree of Holiness and Divine Communion, he enjoyed the richest assurance of Divine Love to himself in particular, and his saving interest in Christ. I believe few Men were ever born that attained to so clear, satisfied and powerful evidence, that his sins were pardoned, and his Person accepted in *Jesus*, into eternal Life, and had more glorious foretastes of Heaven. I remember once, coming in when he was kneeling down to Family Prayer, his heart was (in that Duty) carried forth into such expressions of love and praise for the sealings of everlasting Love and Life, as I never heard before or since; and such as (I am fully satisfied) none could

could express, but who had received the White Stone with the new Name in it.

But this was not accidental to him, or unusual ; for (whatever Clouds he might possibly have, though I know of none) yet I am sure ( for a good time before his Death) he lived in the very dawning to Glory, both in the full assurance of it as his Portion, and a Spirit of Sanctity, Love, and Praise, like unto it.

And though in the very hour of his dying, his Disease had heat his Head ; and in his Raptures, he had Expressions, which at another time his Grace and Reason would not have used ; yet, all the Copies, ( I have seen of those Transports ) in the substance of them, speak only fuller assurance of God's Love to him, and his highest returns of love to Christ again.

And I do not at all wonder, that a Person shining so much with the Divine Image, and living so uninterruptedly in the clearest and nearest Divine Communion should enjoy such assurance of God's everlasting Love, and be filled so with Joy therein, and making such returns of Love and Praise thereto.

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**Christian**

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